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ABSTRACT

This workshop manual is intended for use by counselors, psychologists, and community and social workers. It may be used as an adult developmental activity, for black women 18 or older, at the secondary and post-secondary levels, as part of a women's cultural studies program, or as a continuing education offering. Chapter 1 of the manual provides a discussion of EN-ACT meanings and goals, and its conceptual foundations, and gives instructions on how to use the manual. Chapter 2, "Facilitating the Group Experience," describes the facilitator role and responsibilities; reviews the basic communication skills of attending, listening, and responding; and examines the didactic and experiential characteristics of the group experience in light of workshop goals. Chapter 3 presents the workshop's three modules in detail. Module 1, "Enabling," focuses on the historical and cultural forces in the black woman's experience and attempts to prepare the way for change through stimulating cognitive and behavioral awareness. Module 2, "Actualizing," addresses the black woman's socialization process, and moves toward modification of personal and cultural awareness. Module 3, "Activating," focuses on the participants' unique qualities and goals and seeks stabilization of awareness and a strengthening of positive attitudes. The format for the modules provides complete facilitator directions and narrative, and all necessary participant materials and handouts. Chapter 4 provides suggestions for particular circumstances, contingency plans, and options. Chapter 5 includes guidelines for adapting the workshop to individual settings, and ideas for follow-up and evaluation. The appendices provide the workshop readings and a list of resources. A bibliography is also included. (MCF)

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EN-ACT: BLACK WOMEN'S IDENTITY IN ACTION

A FACILITATOR'S WORKSHOP MANUAL

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Other materials being developed by the Center for Woman's Identity Studies, Chicago State University:

THE CRITICAL EVENTS INTERVIEW TRAINING MANUAL. A pre-decision making technique for counseling women. This new technique offers both client and counselor a unique approach to helping women in transition.

SOURCES OF GROWTH: A RESOURCEBOOK FOR COUNSELORS OF WOMEN. Describes and identifies variables associated with growthful critical events including independence, courage, and self worth. Includes implications to inform the practice of counseling with women.

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Related material developed by the Center for Woman's Identity Studies, Chicago State University and currently available from the Education Development Center, 55 Chapel Street, Newton, Massachusetts 02160:

CRITICAL EVENTS SHAPING WOMAN'S IDENTITY: A HANDBOOK FOR THE HELPING PROFESSIONS. Ideal for "helping professionals" -- those social workers, psychiatrists, psychologists, and counselors responsible for the delivery of mental health services to women. This resource handbook provides information about those critical events in women's lives that influence their identity in a time of rapid social change.

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With singular appreciation, we acknowledge the influence and teachings of the Special Black Women who have touched our own lives, some of whom we have never met. Their examples shaped our perspective about the worthiness and urgency of our task.

PREFACE

Whenever one embarks upon a different experience, there may be some feeling of natural reluctance because of the need to know what can be expected. The authors of EN-ACT are aware that this workshop for black women will be a different experience. This holds true not only for workshop participants, but also for the potential facilitators. Until now there has been little developed for use by and with the black woman quite like EN-ACT. As a result, numerous questions may arise related to its origin, purpose, content and operation.

This manual has been developed in order to answer some questions that you, the workshop planner or facilitator, will need answered before you begin. Some anticipated questions about the EN-ACT workshop for black women are as follows:

What is the workshop?

Why should it be done?

What groups can benefit from it?

How is it done?

These questions and a number of others will be answered to enable you to facilitate a positive and growthful experience for black women from a variety of backgrounds.

The authors of this workshop also wish to emphasize that this manual has been designed and written for the helping professional and paraprofessional as a guide - not as a rigid format that discourages variance. In fact, each workshop facilitator is encouraged to use her own sensitivity, good judgment and creativity in adjusting the format and materials to fit her individual facilitating style as well as her particular constituency. The needs of the black women with whom you are involved are of primary concern.

Sherri N. Coe and Rosalind A. Morgan
Chicago, Illinois
August 1981

CHAPTER 1

INTRODUCTION AND OVERVIEW

This chapter presents the meaning and goals of the EN-ACT workshop experience, followed by information on the organization and use of this manual. Finally, the content and process foundations of EN-ACT are discussed.

THE MEANING OF EN-ACT

Perhaps no other major racial-gender group in this country has been mirrored more inappropriately as has the black woman. She has been reflected through stereotype and myth. Her motives have been tarnished by inaccuracy and ignorance. Her image has been distorted by labeling and misconception. Her roles have been questioned by the dominant culture, occasionally by her own community and sometime even by herself. EN-ACT declares that the time has come for the black woman to define herself and to speak for herself.

Self-development programs and formal support networks are sometime seen as luxuries by black women. The business at hand is survival, and for the upwardly mobile black woman, survival is success in the marketplace. It is as though personal insight and identity issues were superfluous goals bearing no direct relevance to current life experience. This view itself is a myth. The business of survival and success must be complemented by self-knowledge.

Black women have the right to know themselves, to stretch their awareness, and to study their images in the looking glass. Particularly at this point in time, black women must confront themselves to know their strengths and potentials, so that more informed responses may be made to the flurry of social changes and economic realities that bombard them daily.

EN-ACT is based on the belief that black women should not be fragmented by race on the one hand and gender on the other. Theirs is a unique gestalt, a synthesis of racial and gender experiences that collectively influence self-opinions and the ways in which black women interact with the world. The black woman can contribute to two human rights movements, but she must do so in her own way and on her own terms. If the character of her soul is divided by race and gender, her wholeness will be diminished. EN-ACT recognizes the inseparable forces of both race and gender.

EN-ACT also embraces the richness of a heritage nourishing black women over the centuries. She may draw sustenance from traditions based on self-reliance and on an imperative for survival. She manifests a sense of "groundedness," which despite time and circumstance, has given her reason to hope and to keep trying. Reflecting on moments in history that call forth a singular pride, she remembers Sojourner, Harriet, Rosa, Fannie Lou, and women in her own families who were great because they dared to care about

the quality of life for black people. Among black women, courage and strength are contagious. EN-ACT recognizes that black women must discover their own greatness.

EN-ACT recognizes that black women have an unwavering allegiance to the family - original, nuclear and extended. Regardless of the social and moral indignities that have tested her humanity, the spirit of the African kinship system still exists. If she must, she is prepared to rear her children and to tend to her families alone. Matriarchal labels mean little for she knows the true worth of her role is measured by her contributions to the survival of her communities. Slavery and other divisive systems and events have not distracted from her communal responsibility. EN-ACT recognizes that black women cherish their families and in particular their children.

Further, EN-ACT affirms the importance of being in union with our brothers - not as maternal figures who only soothe and comfort, nor as authority figures who only direct and teach - but as equal members of an alliance that has been tested through the ages, withering on occasion, yet enduring and precious nonetheless. Black women have both old and new dimensions of their lives to share with their men. The future lies in a reciprocal relationship based on understanding, knowledge, mutual support and respect. EN-ACT recognizes that black men have paid their dues, too.

EN-ACT values as well the black woman's affiliation with other black women. In the evolution of her development, there are common experiences bringing her together with sisters of color. She should not be afraid to share issues and concerns, and to help her sisters develop solutions that benefit all in her community. Dialogs with one another will help her appreciate the unifying and mutual values shaping her individual experience. EN-ACT recognizes a sisterhood contributing to support and sustenance.

For the black woman, her dual membership, her heritage, her relationships with family, her brothers, and other black women - these are the rhythms of her connectedness. EN-ACT has been created to recognize these rhythms. The black woman risks isolation and despair when she does not take the time to appreciate how she is related to her sisters, to her forebearers and to the greater black community.

EN-ACT impels the black woman to hold a mirror to herself and to look squarely at her own reflection. It invites the black woman to study the reflections of her past, to shape new images for her future, and to share what she sees with her peers. EN-ACT urges the black woman to discover the vital individual she is. EN-ACT wants the black woman to smile as what she sees in the mirror and to say, "Girl, I'm glad to finally make your acquaintance because you sure do look good!"

THE GOALS OF EN-ACT

The identity of the individual black woman is influenced by historical and cultural forces, by her own socialization process and her unique, innate qualities. These three sets of factors affect each other and ultimately shape the black woman's view of herself. Recognizing the contribution of these factors the general goals for the EN-ACT workshop participant are:

1. To gain a perspective on the historical and cultural forces shaping the black woman's identity;
2. To develop insight into the experiences of black women, past and present;
3. To provide an opportunity for self renewal and personal growth;
4. To clarify and affirm her personal identity as a black woman;
5. To create support and resource networks with other black women;
6. To establish personal goals reflecting commitment to self and to community.

ORGANIZATION OF THIS MANUAL

The chart on the following page provides an overview of the contents of this manual including anticipated facilitator questions. The manual consists of five chapters. This chapter introduces the manual and EN-ACT.

Chapter 2 discusses issues pertaining to the facilitator and the group experience and prepares the facilitator for the responsibility of group leadership. In Chapter 3, a detailed description of EN-ACT, its three modules and six components, is presented together with a narrative script for implementing the workshop. All materials, excercises and worksheets will be found at the end of each module and may be duplicated as needed.

Chapter 4 anticipates questions the facilitator may raise as afterthoughts and poses options and suggestions to resolve those questions.

Chapter 5 discusses evaluation strategies, follow-up activities and considerations for adapting EN-ACT to particular groups of participants and types of settings.

FACILITATOR QUESTIONS AND WHERE TO FIND THE ANSWERS

Facilitator Questions	Topics	Chapter
What is EN-ACT? Why should it be done? How was it developed? How does this manual work?	Meaning and goals, conceptual foundations, how to use the manual, participants and settings.	1. INTRODUCTION
Can I do it? What should I know to begin? What happens in the group experience?	Facilitator role skills; how the group experience works, guidelines, issues.	2. FACILITATING THE GROUP EXPERIENCE
What does EN-ACT look like? What does it include? What has to be done? What are the specific activities? What does EN-ACT look like when it's all put together?	Module format, objectives materials, timing, description of activities; instructions, procedures, suggested narratives.	3. CONTENT AND IMPLEMENTATION
Okay. But what if...?	Suggestions for particular circumstances, contingency plans, options.	4. "BUT WHAT IF...? CONTINGENCIES & OPTIONS
How might I adapt EN-ACT to my group? What happens after the workshop? What about evaluation?	Guidelines for adaptation, ideas for follow-up and evaluation; a final perspective.	5. FURTHER CONSIDERATIONS

HOW TO USE THIS MANUAL

It is assumed that you, the facilitator, have already made an initial judgment on the need for and merit of EN-ACT as a viable workshop experience for black women in a given setting. Several suggestions are offered here to clarify what can be done after that decision has been made.

First, read the entire manual. Get a sense of the manual's layout, the workshop purposes, content, and the organization of each module.

Second, identify a co-facilitator. Chapter 2, "Facilitating the Group Experience," describes the strong advisability of presenting EN-ACT as a team effort. The co-facilitator should share similar philosophical views on learning, women's development, and black women's identity issues and should possess the characteristics described in Chapter 2. It is also preferable that the co-facilitators be well acquainted with each other, and have had an opportunity to work together in group situations. The co-facilitators should complement each other in both leadership style and communication skills.

Third, the co-facilitators review Chapter 3, "Content and Implementation." As each activity is described, picture its applicability to the potential group members. Where necessary, tailor the agenda to fit the needs of your particular population.

Fourth, the co-facilitators examine Chapter 2, "Facilitating the Group Experience." Is there need to acquire more expertise in communication skills and in group facilitation skills? If so, the recommendations posed at the end of that chapter should be followed.

Fifth, the co-facilitators may now choose to "take a breather" from each of these formal preparatory steps. It is time now to review the applicability of EN-ACT to a given constituency. At this point, as the workshop is viewed and assessed from a revised perspective, co-facilitators may feel somewhat overwhelmed by the enormity of the task and the leadership responsibility. Whole new sets of questions may emerge that are not, or do not appear to be, addressed. These queries usually sound like, "But what if this should happen in the workshop?" or "But what if the group does this instead of that?" The co-facilitators should now study Chapter 4, devoted entirely to questions of a "but what if" nature.

Sixth, the co-facilitators discuss the workshop with others, both colleagues and lay persons and incorporate any reasonable input that may better facilitate workshop goals.

Finally, using the manual as a tool, co-facilitators discuss the finished agenda and format, practice workshop operations and time each agenda item. It is always advisable to factor in more time than allocated initially. The facilitators are now ready to begin other tasks necessary for workshop implementation such as physical setting, publicity, registration procedures, and so forth.

PARTICIPANTS AND SETTINGS

EN-ACT is intended for use with women eighteen and older. It can be used in a variety of settings with diverse populations and may be employed by those in the helping professions, such as counselors, psychologists and community and social workers as an adult developmental activity. The workshop may also be used by educators of women at the secondary and post-secondary levels as part of a woman's studies or cultural studies program or as a continuing education offering.

In addition to the more traditional helping or educational settings, EN-ACT may also be used by any community group or woman's group that desires to promote communal supportiveness and to develop resource networks for its members. Human resource areas within business and industry with interest in maximizing the career potential of minority employees will find EN-ACT to be a productive enrichment experience for black women.

EN-ACT should be conducted in a comfortable room that is free from outside noise and distraction. At least one window is preferable, and adequate ventilation is necessary. Lighting in the room should be controlled easily so that it can be adjusted during the memory and fantasy activities. The room size should accommodate the number of participants comfortably providing enough space for smaller groups to conduct tasks without inordinate distraction from each other, but not too large to dissipate the total group's energy and closeness. A large, wall chalkboard or two smaller, mobile chalkboards are needed as is adequate wall space to which newsprint paper may be attached.

Participants will require chairs that can be moved easily, and tables for occasional written tasks. Tables (round ones if possible) should be scattered around the room's periphery and should not be used by participants unless instructed to do so by the facilitator. Sometimes group members use tables for retreating from the total group. A carpeted facility will permit group members to sit on the floor occasionally. One medium sized table is needed for workshop materials. It should be positioned away from the others and considered by the group as accessible only to the facilitators. A podium is not needed and its use is not encouraged.

THE FOUNDATIONS OF EN-ACT

As an experience producing a variety of learning outcomes, EN-ACT, both in content and in process, grows out of two different bodies of existing research and theory. So that the reader may appreciate the conceptual foundations of EN-ACT, this section will review briefly those sources shaping its content and process.

CONTENT

The content of EN-ACT is based upon findings from a study of perceived critical events in the lives of black and white women funded in 1978 by the Women's Educational Equity Act Program. These findings, together with implications for counseling, have been reported in Critical Events Shaping Woman's Identity: A Handbook for the Helping Professions (1980).

In the original critical events study, one hundred women were interviewed and were asked to describe those events in their lives which they believed were important in the development of their identities. A total of 624 separate critical events were identified by the one hundred women interviewed. Within the total group of events, several themes were apparent. These themes, called major categories, revolved around:

1. Relationships
2. Work
3. Education
4. Personal Issues
5. Health

These five areas of a woman's life were found to be of about equal importance to both black and white women pointing to the shared experiences of womanhood at this time in history. However, within the five major categories, there are meaningful differences between the kinds of events reported by black women and by white women. Those differences are summarized briefly below.

1. In the Relational category, black women were more likely to report events related to experiences in their family of origin or extended family. White women, on the other hand, were more likely to identify events involving their husbands and children.

2. In the Work category, black women reported events relating to changing jobs and to problems on the job more frequently than did white women.

3. In the Education category, while returning to school after some period of absence was an important event for both black and white women, their motivations for returning to school were quite different; whereas white women tended to return for purposes of self-fulfillment, black women viewed continuing education as a prerequisite for upward mobility and for obtaining a better job.

4. In the Personal category, black women more often than white women described a process of self-evaluation, of conscious and deliberate assessment of their lives and their future goals.

5. Finally, in the Health category, black women were more likely to discuss events relating to the illness or death of a relative, again underscoring the importance of the extended family.

On the basis of the original critical events research, these are some of the principal unique differences reflected in the life experiences of black women. The content of EN-ACT has been built upon the recognition of these unique differences and provides both information and experiences through which the participant may affirm, integrate and actualize the major forces shaping her identity as a black woman today.

Another way in which the content of EN-ACT maybe understood involves recalling the three dimensions shaping the black woman's identity: historical and cultural forces; her own socialization process; and her unique, innate, personal qualities. The three modules of EN-ACT reflect these dimensions. Module I addresses historical and cultural forces; Module II addresses socialization processes; and Module III focuses upon the participant's unique qualities and goals.

PROCESS

EN-ACT is divided into three sequential modules called Enabling, Actualizing and Activating. The learning process exemplified through EN-ACT grows out of the theoretical model of Kurt Lewin (1945). Lewin describes a three stage process involving the "unfreezing," the modification, and the "refreezing" of cognitive and perceptual structures within the individual. In the "unfreezing" stage, an individual is prepared for change by examining current values, beliefs and attitudes. In the modification stage, an individual alters those values, beliefs and attitudes inhibiting development. In the "refreezing" stage, an individual stabilizes and strengthens those values, beliefs and attitudes that facilitate development (Benne, 1976).

By incorporating Lewin's conceptual model, EN-ACT differs from other workshops in at least three ways. First, EN-ACT is designed as a workshop-as-process. That is, it moves beyond the familiar rap group or activity workshop by presenting a format that values the developmental nature of learning. EN-ACT operates as a flowing, evolving group experience. Second, EN-ACT utilizes a two-fold approach to the learning process. Didactic and experiential activities are used to promote both cognitive and behavioral growth. Third, EN-ACT recognizes the racial-gender affiliation of its participants. It provides a group experience placing the individual in contact with her unique identity as a black woman who is also part of a greater community.

As in Lewin's model, EN-ACT also consists of a three-stage learning experience. The Modules are called Enabling, Actualizing, Activating. Module I, Enabling, promotes the woman's readiness for change and stimulates self, cultural and historical awareness. Workshop activities are aimed at preparing the woman for self-discovery. The participant's level of cognitive and experiential knowledge is uncovered and explored. She is given the opportunity to "unfreeze" current self and cultural perceptions and to answer the question, "As a black woman, where am I now?"

In Module II, Actualizing, the participant is invited to examine her personal identity formation and to discover linkages to its cultural influences. Workshop activities are aimed at encouraging the woman to change unproductive perceptions by acquiring a heightened awareness of her actual and potential strengths. She is given the opportunity to redefine self and cultural perceptions and to answer the question, "How (in what ways) do I want to change?"

Module III, Activating, affirms and validates the participant's sense of empowerment. Workshop activities are aimed at translating awareness into action. The woman is given the opportunity to integrate personal and cultural issues of identity, to develop strategies for sustaining positive growth patterns and to answer the question, "Where do I want to go now?"

The following chart presents EN-ACT's process framework.

	MODULE I	MODULE II	MODULE III
LEARNING STAGE	Enabling ("Unfreezing")	Actualizing (Modification)	Activating ("Refreezing")
CHARACTERISTICS	Readiness for change; stimulating cognitive and behavioral awareness.	Movement, altering of personal and cultural awareness.	Stabilization of awareness; strengthening positive attitudes and setting goals.

CHAPTER 2

FACILITATING THE GROUP EXPERIENCE

Facilitator role and responsibilities are described and the basic group communication skills of attending, listening and responding are reviewed. Didactic and experiential characteristics of the group experience are reviewed in light of workshop goals.

This chapter will describe the characteristics and skills of the EN-ACT facilitator and provide a framework for understanding and implementing an extensive workshop experience. To facilitate means "to make easier" and the EN-ACT facilitator makes the goal of learning easier by using sound communication skills and by clarifying the process of learning.

The ideas in this chapter are presented as guidelines. They are intended as a review for experienced facilitators and as an introduction for new facilitators. Where appropriate, special comment is made about facilitating EN-ACT as a particular group experience for black women. More information on facilitating group processes can be obtained from the references listed in the Appendix.

THE FACILITATOR

EN-ACT depends on the efforts of at least one facilitator whose role is to move and shape the learning experience for workshop participants. The EN-ACT facilitator is a black woman professional or paraprofessional who believes in the potential of other black women. She uses the shared status of race and gender to influence change by projecting an appreciation for the individual and cultural experiences of black women.

The use of two facilitators is strongly recommended. Working together, two facilitators have greater potential to tap the energy of the group, to stimulate interest, to catch group dynamics that may operate for or against the common purpose, and to manage small group activities within the total group. As a team, the facilitators share the responsibility of leadership which may involve both anxiety and satisfaction about the group process and the results in the lives of participants. Further, it is highly beneficial to sort through the events of the day with a colleague -- to express the admixture of feelings, which may range from pleasure to uncertainty, from exhilaration to exhaustion, from pride to relief. Another reason to work with a partner is that the relationship actually serves as a model of productive, cooperative, sharing behaviors for the participants. This relationship will influence the quality of interaction among participants.

Specifically, the EN-ACT facilitator is responsible for:

1. Creating and maintaining a climate of support, comfort, openness and respect among group members.
2. Showing interest in the individual participant and in the group as a whole.
3. Modeling growthful attitudes and behaviors such as assertiveness, sensitivity and self-disclosure.

4. Demonstrating effective communication skills.

5. Implementing the workshop format, and where necessary, revising learning strategies to meet the particular needs of workshop participants.

6. Integrating the goals of the workshop, the group, and the individual.

The facilitator possesses a range of characteristics that promote successful leadership. She is comfortable in groups, self-confident, and is able to create a balance of warmth, maturity, humility, and humor that encourages respect and trust from others. The EN-ACT facilitator has an interest in the developmental process, including her own, and demonstrates a desire to learn from the group. The facilitator knows her limits, both personal and professional, and is tolerant and accepting of individual differences. Moreover, the facilitator is flexible: she is able to alter workshop format and timetable if group needs warrant these revisions. She also understands and accepts the primary responsibility of the group experience, while supporting the participants in being responsible for their experience in the group and their own personal goals. The facilitator risks, creates, guides, energizes, adapts, and - when in doubt uses common sense.

Each of these qualities rests on the facilitator's ability to be herself. This is referred to as "congruence" or "authenticity," and for the EN-ACT facilitator, it means a fusion of her personal and cultural identity. As a facilitator, she demonstrates certain skills that others in the workshop may not have yet developed. As a black woman, she shares similar attitudes and experiences with group members. While there are universal principles governing group facilitation, the EN-ACT leader must also establish a mutuality of understanding with participants. Without sacrificing credibility as a group leader, the EN-ACT facilitator never loses sight of her own identity as a black woman. The facilitator is "at home" with herself, and this personal-cultural consciousness is expressed to others in the workshop.

The success of facilitating groups is measured by the effective integration of key interpersonal skills. An extensive background in communication and group theory is not necessary. Research indicates that paraprofessionals can be just as effective in leading groups as individuals in the helping professions. While the EN-ACT facilitator does not have to be "Super Counselor," she should possess basic competencies in communication skills and a general understanding of how to translate these skills to a group experience. Interpersonal skills consist of three primary and interlinking components: attending, listening, and responding. Although they are separated below for purposes of description, the group experience mandates their use in concert and harmony with each other.

Attending skills include eye contact, body language, and vocal patterns.

Collectively, these behaviors help the facilitator establish rapport with the group. Through the use of her eyes, body, and voice the facilitator demonstrates a caring, respectful, and considerate attitude to the group and to individuals within the group. In the EN-ACT Workshop, the facilitator is encouraged to stand or sit in front of a table, not behind it, to sit with the participants on occasion, to move about the room and among the group freely, and to maintain eye contact with individual group members (being careful to change eye focus so that everyone feels worthy of attention). It is also important to use open arm and hand gestures, and body position. One wants to encourage openness, not to model behaviors that reflect inhibition and secrecy. Finally, the facilitator projects a pleasant vocal tone that invites enthusiasm and communication, and avoids monotonal and interruptive patterns that discourage interest and discussion. Attending skills should be consonant with the actual learning experience: they should be flowing, natural, and developing.

Listening skills constitute the core of the communication process, and they are virtually impossible to discuss without also mentioning responding skills. The purpose is to demonstrate two types of listening. First, the facilitator listens to what is said - the verbal content, and employs the paraphrase to verify what the communicator has verbalized. Paraphrasing is not parroting; it is a response that "checks out" a message by re-stating what has been said in a different way. Typical paraphrasing responses that evidence effective verbal content listening begin with "In other words, you feel that...," or "Let me make sure I understand what you just said...," or "I think I heard some of the group saying that..." By using the paraphrase to clarify verbal content at various times in the workshop, the facilitator conveys an understanding of what has been said by the participant, and the group as a whole benefits from this clarification.

The second type of listening involves listening to what is not being said - the nonverbal content. The facilitator listens to individual feelings as well as to the tone of the group, and employs reflection to verify observations. In a way, listening to nonverbal content is akin to "empathy," in which the facilitator attempts to "get into" the experience of the person or of the group. The facilitator identifies nonverbal individual/group responses, such as a participant whose eyes begin to water when she relates an experience in her life, or a sudden hush in the group at the end of an activity. Typical reflecting responses may include "I'm feeling some emotion with you as you talk about that experience...," or "I'm not sure how to understand our group's silence right now -- who can help me?" or "I'm really sensing a feeling of closeness within our group. Who else senses it?" By using reflection to clarify feelings at appropriate times in the workshop, the facilitator exhibits a sensitivity to nonverbal events. In turn, the group's level of solidarity and trust is enhanced.

Responding skills are the "verbal followings" or "interventions" the facilitator makes in response to verbal or nonverbal behaviors in the

group. The object is to formulate responses that clarify the learning experience at any given moment in the workshop. Responding skills are distinguished from the facilitator's "teaching skills," through which factual information or procedures and instructions are provided. Primary responses are the paraphrase, to clarify verbal content, and reflection, to clarify nonverbal content. Some specific subskills include:

providing encouraging statements to strengthen the confidence level of participants;

sharing personal experiences (self disclosures) to promote or supplement personal experiences shared by group members;

using open questions to stimulate discussion and openness, rather than closed questions that elicit yes or no answers.

It is essential to recognize the integral nature of these communication components. Attending, listening, and responding skills are fluid components, with constant influence on each other. The successful facilitator depends on the effective integration of all these skills.

If the reader has not had extensive experience as a group facilitator, some of the resources listed in the Appendix may be helpful. The new facilitator is urged to practice group interpersonal skills with one or more colleagues through role-play (a videotape or tape recorder is recommended) and, if possible, to get involved as a group leader with an experienced co-facilitator prior to implementing EN-ACT. The task then, is to get a better sense of how one communicates in groups. This additional awareness will strengthen the confidence of the EN-ACT facilitator. The aim for the facilitator is to acquire an understanding of one's influence in group situations and to gain an appreciation for one's "style" as a group facilitator.

THE GROUP EXPERIENCE

The purpose here is to describe EN-ACT as a group experience. Four general areas of inquiry are addressed: What is the group experience? How to facilitate the group experience? What special issues affect the group experience? What are some general guidelines pertaining to facilitating EN-ACT?

1. Description of the Group Experience

EN-ACT is an experience in which a group of women convene to explore common and individual issues of identity. The participant brings to the workshop previously acquired knowledge and experience. EN-ACT helps the participant to gain a sense of her personal power by providing information and experiences

that validate the woman's potential for personal growth.

People learn by interacting with each other. EN-ACT acknowledges this principle and is designed primarily to maximize interpersonal communication and group alliances while providing opportunities for personal reflection and private assessment. In this way, EN-ACT's group experience is a microcosm of other social systems. Participants are provided with opportunities to become more aware of how they operate within a large social system (e.g., work-setting, community meeting or a classroom), by noting how they relate to the entire group. Likewise, their experiences in a small group context may serve to represent smaller social systems such as a peer group or a club meeting, or in the case of two or three persons (dyads or triads), more intimate relationships such as a family, marital, or friendship unit.

In the group experience, EN-ACT utilizes a learning approach that is both didactic (instructional) and experiential. These components reflect the workshop's intention of providing new information and new experiences to encourage personal growth. The didactic component is aimed at stimulating cognitive or intellectual development and involves the sharing of factual or theoretical information with group participants.

There are two primary didactic tools: the information summary on black women's identity and sex role orientation, and the reading of articles which highlight aspects of black women's roles and experiences. The experiential component is aimed at affective or emotional development. The group member is involved in a series of activities that personalize cognitive learning. There are five primary experiential tools: worksheets, various types of discussion groups, guided fantasies, a personal log, and a special closure activity.

2. Facilitating the Group Experience

The didactic and experiential components in the learning approach are represented in the group experience through the dimensions referred to as structure and process.

The structural aspect of the experience involves the planning, organization, and presentation of workshop materials and activities. The facilitator combines teaching and management skills to provide structure for the group experience. In addition to establishing the workshop format and preparing for its implementation, structural tasks include establishing guidelines for group participation, organizing materials, conducting didactic activities, handling the timing of all activities, serving as a resource in clarifying factual or theoretical information, reminding participants of the workshop goals, administering an evaluation instrument, and providing all instructions and procedures.

The process dimension of the group experience is the collective and on-going group atmosphere (within the workshop) at any given moment. Group process refers to the tone of the group as a whole; it is what is happening "now" in the group, both cognitively and emotionally. The facilitator should be constantly "in-touch" with the verbal and nonverbal content of the experience, sensing changes in mood, levels of participant involvement, and patterns of interaction. The facilitator combines attending, listening, and responding skills to facilitate the process of the group experience. It is within this dimension that EN-ACT may reach its full potential.

3. Special Issues Affecting the Group Experience

There are several issues affecting the quality of the group experience that warrant brief mention here although some appear elsewhere in the manual.

First, the most important task of the facilitator is to generate rapport with and between group members. One way to establish rapport is for the facilitator to greet participants before the start of the workshop and to feel free to chat informally with individuals at break time and when the workshop has terminated. Another way to establish rapport is, of course, to exercise effective attending skills. As a third way to help maintain rapport, the facilitator may provide ground rules or expectations governing the group experience at the outset of the workshop, and then remind the group of these guidelines through modeling and by reinforcing participant behaviors. These ground rules include mutual respect, openness to differing opinions, and the importance of trust, sharing, and confidentiality.

A second matter of importance in the group experience concerns the handling of sensitive material in the workshop. The facilitator needs to let group members know that they may experience some feelings or thoughts related to unresolved issues which may provide an opportunity to realize a sense of potential strength or power. The facilitator must be willing to let participants have these experiences and to help participants to learn from them. If the experience is not resolved within the workshop setting, the facilitator needs to have a list of referral names available for participants should they desire personal consulting.

Finally, the group experience should not be viewed as an isolated experience. A continuation of self-exploration after the workshop has ended is a desired outcome. This expectation should be shared with participants (perhaps when outlining the ground rules at the start of the day and certainly during the workshop's final component). To promote opportunities for on-going development, the facilitator should be prepared to

recommend group and individual resources, including helping professionals, other workshops, seminars or programs in the immediate geographical area, and reading lists. The provision of future options helps to place the workshop in a learning-as-process context for the participants.

4. Facilitating Guidelines: Specific guidelines that address facilitator behaviors may serve to summarize key considerations in facilitating EN-ACT. Some of the items are discussed further in other parts of the manual.

Facilitator Role

A. It is okay not to be perfect. If you, the facilitator, err, admit it. If you feel lost in the group process, express it. If you do not know the answer to a question, be honest about it.

B. A facilitator is not a lecturer. There is no need to answer all questions, even if the answers are known. Permit the group to draw conclusions and to make inferences. Participants wish to explore their own potential and capabilities. The true stars of the program are the group members. Let them know that.

C. Recognize your own needs. The facilitator should schedule EN-ACT by examining other events in her life that are happening immediately before and after the workshop. The experience is a physically demanding and emotionally draining responsibility. One should be well rested and in good health before EN-ACT begins and have time available to unwind after the experience. The status of one's own peace of mind and soundness of body will affect the facilitator's cognitive and emotional performance level -- and therefore will influence the quality of the group experience.

Communication

A. Utilize effective communication skills at all times. Remember the importance of attending to the group and to individuals. The use of the paraphrase and reflection to capture content are central facilitating approaches.

B. When necessary, ask the group for help in clarifying verbal or nonverbal content. For example: "I'm not so sure this activity has value for you. May I have your feelings on this?"

C. The facilitator can promote a sense of shared responsibility by suggesting, when appropriate, that a group member turn to the other person and address that individual directly. Another way that responsibility may be shared is to require members of small discussion groups, including triads and dyads, to alternate the leadership of that unit through the role as spokesperson and/or recorder. By demonstrating and encouraging shared roles of responsibility in the group experience, the facilitator is emphasizing the importance of interpersonal communication, group equity, and self-determination.

D. Learn the names of group members. Refer to each participant by name and encourage participants to do the same. Model and promote direct interaction.

E. Say something encouraging or positive to everyone in the group at some time during the workshop. One facilitator comment, phrased as a genuine compliment about some aspect of the participant's behavior or attitude, will mean a great deal to a particular group member. The facilitator wants to underscore the worth of each participant. There should be no invisible women. Each participant should experience direct verbal and non-verbal attention from each facilitator.

F. Use the pronoun "we" when making comments about black women. This helps to reinforce the facilitator's peer relationship with participants and to emphasize shared experiences.

G. Co-facilitators must co-facilitate. Use "we" instead of "I," refer to what each other has said previously where appropriate, and attend to each other. Co-facilitators need not whisper to each other if there is need for clarifying format or agenda. Model openness by addressing one another in front of the group. For example: "Mary, everyone seems involved in this topic, but I'm getting a little conscious of the time. Shall we change our agenda a little so that we can continue this discussion?" If the decision is to do so, direct the group to continue its discussion and receive permission to talk briefly with the co-facilitator about how the agenda may be changed.

Additional Activity Guidelines

A. Remind the group of EN-ACT's ground rules. Participants should not forget the importance of trust,

mutual respect, and confidentiality.

B. Maintain flexibility. Permit some degree of variance from the discussion topic. However, let participants know if the time factor is of concern and help the group re-focus eventually on its tasks.

C. The activity must fit the group members. While you, the facilitator, may choose to revise the workshop format and content, remember that some activities more than others are appropriate for black women and for a particular population of black women. Educational level, socio-economic background, age, geographical location, psychosocial dynamics and other characteristics of the population should be considered in tailoring group activities.

D. Move around the room for most activities. When the total group is divided into smaller discussion units, continue moving. This promotes the perception that one is an interested facilitator who is also a peer. When visiting groups, suggest, comment, clarify, and share. Facilitator movement also reduces participant boredom and possible suspicion about what the facilitator "is up to" when just standing around. On those occasions when it is appropriate to be stationary, co-facilitators should be positioned at opposite sides of the group. This makes it easier to catch group process and promotes a physical affiliation with a variety of group members.

CHAPTER 3

CONTENT AND IMPLEMENTATION

Workshop activities are described in detail and directions for implementation are presented. All facilitator and participant materials and handouts are included.

What is the EN-ACT Workshop and how is it presented? This chapter details the structure of the workshop and provides a suggested "script" for an actual presentation. Facilitators are advised to review this chapter in detail before attempting an actual workshop experience.

The workshop is divided into the following Modules and Components:

Module I: Enabling

Component One - Orientation
Component Two - Cultural Group Awareness

Module II: Actualizing

Component Three - Assessing Personal Qualities
Component Four - Confirming Group Identity

Module III: Activating

Component Five - Developing Personal Goals
Component Six - Closing the Workshop

This chapter presents the workshop module by module. Included for each module are:

1. Facilitator's agenda
2. Description and implementation of workshop activities
3. Suggested "script" in the form of a facilitator narrative and procedures
4. Facilitator and participant workshop materials

The "script" is provided to familiarize the facilitator with the tone and pace of an actual EN-ACT experience. The narrative should be adapted by each facilitator, taking into account her unique presentation style and skills and the needs of the workshop participants.

Generally, the script does not specify a distribution of tasks nor indicate which facilitator should present a particular activity. Co-facilitators should make these decisions according to personal skills and level of comfort, being careful to distribute tasks so that each facilitator is percieved as an equal member of the team.

There are a number of worksheets and handouts for participant use located at the end of each module. It will be necessary to duplicate the following materials and assemble packets for each participant prior to the workshop:

1) Welcome Statement
2) Workshop Agenda
3) Personal Log Sheets
4) "The Black Woman's Identity and Sex-Role Orientation": Information Summary Handout

Additional materials should also be duplicated and assembled for use during the workshop. Facilitator materials need not be duplicated but should be readily accessible to both facilitators during the workshop. You may want to duplicate more than one set of the Readings (see Appendix A) used in Component Four, "Looking at Black Women's Issues", in case participants wish to keep copies of them.

Finally, it is important that facilitators tailor the EN-ACT model to their particular situation, and maintain flexibility within the workshop experience. For example, an afternoon break period might be necessary for the group, or prolonged and unexpected discussions may warrant a change in the agenda. However, the workshop should not continue past 5:30 p.m. The intensity of the experience, both cognitively and emotionally for participant and facilitator, is a very real consideration. Too much of a good thing, even in the area of self-development, may work against the purposes of EN-ACT and may reduce some of the excitement that should be associated with this learning experience.

MODULE I: ENABLING

SUMMARY

In this module, participants are given the opportunity to become comfortable in the workshop environment. This module involves helping participants to become familiar with the facilitators and other workshop participants, to establish guidelines to facilitate open communication, to clarify the general workshop goals, and to develop a common frame of reference. These preparatory activities are intended to "unfreeze" participants, enabling each to begin movement toward change.

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MODULE I: ENABLING

ACTIVITIES DESCRIPTION AND IMPLEMENTATION

FACILITATOR'S AGENDA

MODULE I: ENABLING — **COMPONENT ONE: ORIENTATION** (65 Minutes)

ACTIVITY	TIME	MATERIALS NEEDED	LEARNING GOALS	BEHAVIORAL OBJECTIVES
1. OPENING THE WORKSHOP A. Arrival Activities Greet Participants (Refreshments) Last-Minute Enrollment	(15-30 min)	- Name Tags - Coffee, Tea and Rolls (Optional) - Pens or Pencils - Workshop Packet or Folder	1. To become more open to change	
B. Introductions Facilitators Participants	(12 min)			1. Share some personal information with others (1,4) 2. Share one personal reason for participating in the workshop (1)
2. SETTING THE CLIMATE Welcome Statement Ground Rules	(10 min)	- Welcome Statement	2. To understand the workshop goals	
3. REVIEWING THE WORKSHOP AGENDA	(3 min)	- EN-ACT Agenda	3. To understand the workshop rationale	
4. PERSONAL LOG ENTRY Explanation First Entry Participant Sharing of Initial Feelings	(10 min)	- Personal Log Sheets (4)		3. Describe current and initial feelings about the workshop experience (4)

( ) Indicates Relevant Activity

FACILITATOR'S AGENDA

MODULE I: ENABLING — **COMPONENT TWO: CULTURAL GROUP AWARENESS** (65 Minutes)

ACTIVITY	TIME	MATERIALS NEEDED	LEARNING GOALS	BEHAVIORAL OBJECTIVES
5. STEREOTYPICAL/IDEAL/ BLACK WOMAN Instructions/Preparation Generating Lists on Newsprint Spokespersons Read Lists Open Discussions	(20 min)	- Newsprint - Masking Tape - Felt Markers	1. To become aware of personal perceptions of the black woman	1. List adjectives describing women (5) 2. List adjectives describing black women (5)
6. "THE BLACK WOMAN'S IDENTITY AND SEX-ROLE ORIENTATION": INFORMATION SUMMARY	(15 min)	- "Black Woman's Identity and Sex Role Orientation": Information Summary * - Summary Handout	2. To understand the unique characteristics of the black woman	3. Identify at least one unique characteristic of black women as a group (5)
7. IDENTIFYING GENERAL THEMES AND PERSONAL MEANING Instructions/Preparation Developing Three Themes Per Group Spokespersons Report Themes, Facilitator Records on Chalkboard Open Discussion Developing Personal Statement from Themes Group Discussion	(25 min)	- Chalkboard * - Chalk *	3. To become aware of historical socialization implications for identity development	4. Identify and list three basic cognitive themes important to the role development of black women (7) 5. Describe the implications that one theme has for the individual's identity as a black woman (7)
8. PERSONAL LOG ENTRY	(5 min)			6. Describe current feelings about the workshop experience (8)
BREAK	(15 min)	* Indicates Facilitator Materials		( ) Indicates Relevant Activity

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1. OPENING THE WORKSHOP

A. ARRIVAL ACTIVITIES

Description: As the women are arriving, but before the workshop actually convenes, several preparational activities set the tone for the total experience.

Implementation: Refreshments might be made available. Facilitators welcome each participant as she arrives. Any last minute enrollment should also be done at this time to fill vacancies if all slots are not filled.

Participants are given name tags and a packet of workshop materials. If facilitators decide against distributing workshop packets at this time, then copies of the "Welcome Statement" are given to participants to read before the workshop convenes. A sample "Welcome Statement" as well as guidelines for developing your own welcome statement are located at the end of this Module.

Guidelines for "Welcome Statement": It is important for each participant to have in hand before the workshop actually begins a written statement about what to expect. A sample welcome statement has been provided; however, you may choose to develop one of your own. Following are a few guidelines to consider when writing a welcome statement:

- Keep it as short and concise as possible
- Open with expressions of welcome and concern for the participants
- Give the purposes or objectives of the workshop
- Give participants some idea of what to expect from the facilitators, themselves, and the workshop experience.
- Give any other pertinent information that may be specifically relevant to your particular group.

B. INTRODUCTIONS

Description: Facilitators model for participants some "ice breaking," get acquainted and disclosing behaviors. They provide opportunities for participants to recognize the facilitators' qualifications to lead the workshop.

Participant introductions provide early establishment of some participant commonalities.

Implementation: Each facilitator gives her name, briefly gives some information about professional background, discloses appropriate personal information to establish some commonalities with the participants, and provides reason for wanting to conduct the workshop. Whenever comfortable, humor should be employed during these introductions. Laughter contributes to the warmth of the environment.

Participants (wearing name tags) give their names and any brief information about themselves they wish. Each participant tells one personal reason for attending the workshop. Participants should not be pressured to disclose any personal information they are uncomfortable in sharing. Facilitators comment briefly on information from each participant.

2. SETTING THE CLIMATE

Description: Facilitators lay the groundwork for participants' understanding of what to expect during the workshop. These expectations include the workshop purpose, goals and guides for behavior.

Implementation: After participants have read the Welcome Statement, the facilitators briefly highlight the main points and purposes of the workshop. Participants may ask for clarification of any point made or any workshop purpose.

A statement is made by the facilitators concerning communication expectations during the workshop experience. Observation of communication ground rules are essential to facilitating a positive and productive experience. Briefly stated, the ground rules are:

- Mutual respect for each other as persons
- Openness to differing viewpoints of others
- Ability to choose what you want to express or share with others
- Importance of confidentiality
- Acceptance of new personal insights

3. REVIEWING THE WORKSHOP AGENDA

Description: Facilitators give participants a preview of how the day will be organized.

Implementation: Facilitators give participants a copy of the day's agenda. The agenda at the end of this Module may be used if the workshop is to be given all in one day.

(Suggestions on how the workshop may be adapted to other time formats appear in Chapter 5.) Mention at this time any necessary accomodations for participants: washroom locations, facilities or arrangements for food, vending machines and telephones, and invite participants to make themselves comfortable.

4. PERSONAL LOG ENTRY

Description: The Personal Log is a four page journal used by each participant to keep a cumulative record of her thoughts and feelings at various points during the workshop. It can be used by the participant as one measure of her personal growth from the beginning to the end of the workshop experience. Designated times for use of the Personal Log during the workshop are at the end of each component. However, individuals are encouraged to add important insights during any break time as well. Only page one of the Personal Log is used in Module I.

Implementation: Each woman should have a four page, Personal Log in her packet of materials. Each of the four pages has a different lead statement to which she may respond. The four statements are:

What I am feeling right now...

Things I have learned about myself as a black woman...

Things I have learned about black women as a group...

Thoughts or feelings I want to share with group members...

Participants write a response to all statements at the end of each workshop component. They may also write responses during any break time. Participants may choose to share privately any thoughts or feelings with group members. Sharing of these thoughts or feelings with the total group may also be done as appropriate.

COMPONENT TWO: CULTURAL GROUP AWARENESS

5. STEREOTYPICAL/IDEAL/BLACK WOMAN

Description: This activity is used to stimulate awareness and to frame the Information Summary which follows. It is essentially a brainstorming approach to identifying a number of generalized perceptions held by the participants.

Implementation: The facilitator divides the total group into three, equal small groups. Each group selects one person to record responses. Each group is given a task to do.

Group 1 is asked to develop a list of adjectives that describe women in general.

Group 2 develops a list that describes the ideal woman.

Group 3 develops a list of adjectives describing the black woman.

All descriptive adjectives are recorded on large newsprint sheets posted near each group.

After a specified amount of time, the recorders read to all workshop participants the list of adjectives generated beginning with Group 1. The total group discusses the lists of adjectives developed.

6. "THE BLACK WOMAN'S IDENTITY AND SEX-ROLE ORIENTATION:" INFORMATION SUMMARY

Description: This Information Summary contains material illustrating the unique differences for black women in critical life events. These findings are discussed in relation to sex-role orientation.

Implementation: The Information Summary material is rehearsed by the workshop facilitators before presenting it to participants. Delivery of the presentation should be less than fifteen minutes. In addition, it is suggested that the facilitators use visual aids as much as possible to hold participant interest: writing major points on the board, distributing a handout of major points, and developing charts or graphs to highlight data are some suggestions.

7. IDENTIFYING GENERAL THEMES AND PERSONAL MEANING

Description: This follow-up activity is intended to aid in the processing of cognitive and affective learnings.

Implementation: The activity is divided into cognitive and affective parts. The first four steps are cognitive and the last three are affective.

Facilitators divide participants into two equal groups. Each group selects a recorder. The task of each of the two groups is to identify three themes from the Information Summary important to the role development of black women. The recorder will write down the themes developed by each group.

After a specified amount of time, recorders from each group read the three themes developed by the group. A facilitator writes the themes on the board. The facilitators can combine two or more themes if they overlap, and an open group discussion of the themes is held.

Each workshop participant then formulates one statement on paper that represents how she personally connects one of the themes to her individual identity as a black woman. Facilitators then invite women who want to share their statements to do so. Responses to each woman's statement are encouraged.

8. PERSONAL LOG ENTRY

Participants are again asked to make entries in their Personal Log.

MODULE I: ENABLING

PROCEDURES/COMMENTS AND FACILITATOR NARRATIVE

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
(After Arrival Activities) 1. INTRODUCTIONS	This workshop has been in the planning stage for a long time. We are delighted to finally have the opportunity to share it with you. We are your facilitators, which means our role is to guide you through our day together, to learn about ourselves as black women, and about black women as a group.
(Group seated on chairs in circle. Facilitators seated on opposite sides of circle.)	
Share brief personal and career background; provide one reason for wanting to do the Workshop.	My name is (Facilitator) and... And my name is (Co-facilitator) and... We'd like to meet each of you. Just give your name, anything else you'd like to share about yourself, and one reason that you decided to be here today in EN-ACT. Who would like to begin? (Group Discussion)
Use attending skills! Comment on each participant introduction, and thank each for sharing.	Thank you for sharing. We think you'll find that all of your reasons for attending will be met in some way. Please remove the Welcome Statement from your workshop packet and you'll see what we mean. Let's review it together...
2. SETTING THE CLIMATE Read Statement. Highlight main EN-ACT purposes with brief elaboration of each.	
Ask for reactions to purposes.	Are each of you able to connect in some way to at least one of these broad purposes? Any questions or comments? How do you feel about these workshop purposes?

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
Highlight the process of EN-ACT. Facilitator stands and talks informally, moving around the inside of the circle, addressing each participant.	Some of you may now be wondering "How in the world will all this be accomplished?" EN-ACT is a workshop in which you actually work. As a thinking and feeling human being, no one here is supposed to just sit back and observe others. EN-ACT is going to stretch your thinking and your feelings about yourself and each other as black women. To do this, we have planned a whole set of experiences, both formal and informal, that are aimed at stretching -- which we define as learning.
Shape arms into a pyramid to illustrate. Use hands to illustrate.	Imagine your experience here today as a sort of pyramid. The object is to get to the top of the pyramid. To accomplish this, EN-ACT will help you get in touch with some of the things that influenced who you are, as a black woman -- not just as a black person and not just as a woman. Then, by stretching a little, EN-ACT will help you get in touch with your strengths as a black woman. Finally, by stretching even further, EN-ACT will help you to answer the questions, "Where do I want to go from here, and how do I get there?" That's the top of the pyramid. Making choices about how you want to develop yourself even

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	further as a black woman and developing strategies to succeed in your personal goals.
	* * *
Continue to move within the circle.	Now then, the beautiful part about this journey up the pyramid is that we will travel together. EN-ACT is intentionally a group experience. We believe that we grow by interacting with each other. We will help each other reach the top. "No woman is an island but rather, she is a part of the whole." So our journey will be a shared experience. We will travel as a group.
Other facilitator records ground rules on board as each is mentioned. Elaborate on each rule: #4 refers to keeping what is said in the room; #5 refers to "sensitive material" issues as discussed in Chapter 2.	To insure that the journey will be pleasurable and comfortable for us all, (Co-facilitator's name) and I have found in other trips of this nature that some basic "ground rules" or expectations are important. Keep these "ground rules" in mind as we proceed together: (1) mutual respect for each other as persons; (2) openness to differing viewpoints presented by others; (3) having the right to express and share what we choose; (4) the importance of confidentiality; and

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	(5) acceptance of new personal insights with the option of exploring these insights privately at a later date (perhaps with a helping professional).
	Only when these ground rules are observed will we begin to trust each other. In EN-ACT, individual and group development will be limited or reduced without that trust. Are there any questions? Can you think of others that may influence our trust and support of each other as we climb the pyramid? (Brief Discussion)
Pause and attend.	* * *
3. REVIEWING THE WORKSHOP AGENDA	Let's continue to focus on what will happen here today. You will find our "Agenda" in your packet. We'll review it now so you will have a general idea of what to expect...
Review the Agenda.	Are there any questions?
Supply this information.	Now some other "essentials": if you are not familiar with this building, we'll mention some "just in case" information: the restroom is located... the telephones...the vending machines... the food facilities (or arrangements) for lunch...
	* * *

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
4. PERSONAL LOG ENTRY	As we have just seen in the "Agenda," you will periodically use a "Personal Log." Take a moment to locate your Log, which consists of four sheets stapled together, in your packet. You will be asked to record some personal thoughts and feelings about your experiences at various times during the day.
Remove Personal Log and show to the group.	
Continue to walk and talk.	Your Log may also be used at break periods or at lunch. It is given to you so that you can keep your own running journal of where you are in your thoughts and feelings at all times. Each time you use the Log, it will be like making a record of that stretching we mentioned earlier. Your Log is your personal diary. You will <u>not</u> submit it to us. In fact, all of the materials you will be using are for <u>you</u>, not for us. During some of the group discussions, you may choose to share parts of your Log with the group, but this is up to you. It is <u>your Log</u>.
Do not circulate during Personal Log activity.	Please take a few minutes now to make your first Log entry. As we have just begun EN-ACT, the only question you will be able to react to is the first: "What I am feeling right now."

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	As you do this, (Co-facilitator's name) and I will get ready for the next part of the Workshop.
Prepare for next activity: "Stereotypical/Ideal/Black Woman." Move outside of circle and count number in total group to determine how many participants will be in each of three smaller groups. Tape newsprint at three different spots in the room. Have felt markers handy.	
	As we leave this preliminary part of the "Agenda" and move forward into the workshop, you've made your first Log entry. Would anyone like to share her feelings with the group before we continue? Would anyone like to share her Log entry with us? (Brief Discussion)
If there is time for brief sharing, group will be prompted to talk if you model a disclosure first, like "I always feel a little nervous during the first part of a workshop. Anyone else feel that way?" Watch time.	* * *

END OF COMPONENT 1.

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
5. STEREOTYPICAL/IDEAL/ BLACK WOMAN	We have planned a discussion activity to help you focus on images of women in this society. To do this, we would like you to separate into three smaller groups, with about 6-7 persons in a group. Please count off by 1, 2, and 3. Those who are 1, please move over here, with chairs and packets, near this newsprint. Those who are 2, please move near this newsprint. All the 3's please move over here.
Pause. Usually takes about 1-2 minutes for physical moving of chairs.	
	Now take another minute to re-state your name to each other, and then select a recorder. This person will have some special tasks, but they aren't difficult.
Pause for another minute.	
Move around and address each group as task is specified. Make this fun and dramatic. Co-facilitators can distribute felt markers to each group recorder.	Group 1 will be asked to come up with a list of words or short phrases that describes the "Stereotypical Woman." Your words and phrases will reflect how most women are stereotyped by our society in general. If this is difficult for you, think about how women are portrayed in television commercials. Group 2, you are to come up with a list of words or phrases that describes the "ideal woman."

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	And Group 3, your task is to develop a list of words or short phrases that describes the "real" black woman (the black woman as you see her). The recorder writes the list of words or phrases on the newsprint.
Co-facilitator uses chalkboard and draws 2 columns: Personal: spouse, lover, children, family, friends Public: work, school, community	Here is a framework to assist you in generating your lists. Think about the type of woman you are responsible for describing in terms of her personal life -- with spouse, lover, children, other family, friends, and in terms of her public life -- at work, in school, in the community. One's personal and public lives form two different kinds of environment and therefore two different roles.
If participants need further clarification, facilitators can suggest one or two adjectives or phrases as an example -- just enough to get them started with this activity.	The task again: How is the "Stereotypical, Ideal, or Black Woman" seen in these two environments? How does she behave? What describes her roles? This is to be done as a quick, brainstorming activity. You will have about five minutes. Any questions? Please begin. (Group Discussion)
Facilitators visit each group. Clarify when necessary. Urge groups to work quickly. Watch time.	It's time to hear from each recorder. Please give your name and read the

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	list developed by your group.
Total-group activity. Generate a group discussion of the lists developed by each small group. Encourage participants to assess each other's lists, to look for patterns between and within lists, and to analyze the lists in terms of how the words and phrases are a reflection of our society (culture, values, socialization, etc.). Encourage participants themselves to address each other's questions or comments.	* * *
6. "THE BLACK WOMAN'S IDENTITY AND SEX-ROLE ORIENTATION:" INFORMATION SUMMARY Co-facilitator may record key words on board as information summary is read.	Time to move on. Let's arrange the chairs to face this chalkboard. Please take from your packet "The Black Woman's Identity and Sex-Role Orientation" Summary Handout. You'll find it helpful to refer to during the next activity.
Move around the room, attending.	We said earlier that the object today was to stretch our feelings and our thinking. This next segment will attempt to stimulate your thinking. I will read a brief "Information Summary" which will attempt to put some perspective on much of the discussion we have just had on women's roles. You will see that each of us

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	today has been influenced by our history, and by how society has shaped certain types of roles and behaviors in terms of one's sex and race.
Facilitator should be familiar enough with the reading so that you can attend to the group on occasion. The "Information Summary" should be previously timed to be read within 10-15 minutes.	* * *
7. IDENTIFYING GENERAL THEMES AND PERSONAL MEANING	Some of you may have been familiar with many of these issues before coming here today, but we hope that the reading served as an adequate review. Our next activity utilizes the information you've just heard in the reading.
Separate participants into two smaller, but equal groups.	Keeping your packet as well as any notes you've just written, let's divide into two groups only. Please do this quickly, forming two large circles with your chairs. Each group should now select a new recorder.
Facilitators may need to clarify this activity by offering one or two examples of themes.	We would like each group to come up with a list of three <u>themes</u> from the "Information Summary" that describe

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	the content of the "Information Summary." These Themes will focus on black women's roles. In other words, draw up a list of three major points or Themes that you think were important in the "Information Summary." The recorder should write down the Themes you've agreed on after a brief discussion. Go to it. You'll have about five minutes.
Visit groups. Comment, clarify, encourage groups to work quickly. Groups need not be concerned with exact terminology. Sentence fragments are okay. Watch time.	
Co-facilitator records key words of themes on chalkboard.	It's time to resume. We'd like each recorder to state her name and read the three Themes your group developed. (Co-facilitator) will record them on the chalkboard. Let's hear from this group first. ... And now, Group two?
Facilitate a discussion of the themes utilizing your own or the questions suggested at right. (6-7 minutes)	Can any of these Themes be combined? What kinds of issues do these Themes address? How do they relate to the types of women you described earlier on the newsprint? (Group Discussion)
	Look carefully at each of these Themes and identify one that is really meaningful to you at this time in your life. Write down on paper why that

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	Theme is particularly important to you. Take a minute or so to do this.
Encourage participants to share their statements for about 6-7 minutes. Where appropriate, call attention to a point that was mentioned in the "Information Summary."	Would anyone like to share her personal statement with the rest of us?
	* * *
8. PERSONAL LOG ENTRY	Now it's Log time. Please pull out your Log and write a sentence or two under each of your lead statements. There's a few minutes to do this before taking a break.
Pause. Do not circulate during Personal Log experience (or during any individual work experience).	* * *
	You may use part of the break period to share some of the thoughts and feelings you've just written in your Log. We'd like to encourage all of you to share your feelings during these breaks if you wish.
Announce a 10 minute break period, and remind the group to return promptly. Facilitators can also take a break at this time. (Take a few minutes to rearrange the chairs in original circle before the workshop reconvenes.)	You can leave the room but we must start again promptly in 10 minutes. Use this time to get to know each other.

END OF COMPONENT 2.
END OF MODULE 1.

MODULE I: ENABLING

MODULE MATERIALS

WELCOME TO EN-ACT

A WORKSHOP FOR BLACK WOMEN

We are glad you were able to join us for the EN-ACT workshop. Hopefully the day will be productive and rewarding for all of us. As your workshop facilitators, a major concern for us when planning the day's activities was your personal growth. Toward that end, there are five global purposes for your being here today.

The general goals for the EN-ACT participant include:

1. To gain a perspective on the historical and cultural forces shaping the Black Woman's identity;

2. To develop insight into the experiences of black women, past and present;

3. To provide an opportunity for self-renewal and personal growth;

4. To clarify and affirm her personal identity as a black woman;

5. To create support and resource networks with other black women;

6. To establish personal goals reflecting commitment to self and community.

We'd like to give you some idea about what to expect. The name EN-ACT and the letters spelling that name tell the EN-ACT story. The letters represent the three parts or modules making up the workshop experience - Module 1: Enabling, Module II: Actualizing, and Module III: Activating. The name EN-ACT announces that this workshop experience is one in which you, the participant, are at center stage enacting the starring role. You and your sisters who are here today are individually and collectively what this workshop is all about.

We, as facilitators, will help you to become involved during the enabling process by providing opportunities for you to become open and comfortable in the workshop environment. Once the enabling process has begun, we hope that you and your sisters will be the primary movers in the experience today.

You can expect to share information during the workshop that is both factual and insightful. Today's activities will include large and small group discussions, presentation of information relative to the black woman's identity, and various exercises designed to help you to formulate personal goals and achievement strategies.

If you are ready now, let's get started.

EN-ACT

A WORKSHOP FOR BLACK WOMEN

WORKSHOP AGENDA

ARRIVAL

MODULE I: ENABLING

Orientation

- Introductions
- Setting the Climate
- Reviewing the Agenda
- Personal Log Entry

Cultural Group Awareness

- Stereotypical/Ideal/Black Woman
- "The Black Woman's Identity and Sex Role Orientation": Information Summary
- Identifying General Themes and Personal Meaning
- Personal Log Entry

BREAK

MODULE II: ACTUALIZING

Assessing Personal Qualities

- Guided Memory Activity
- Identifying Personal Strengths
- Personal Log Entry

Confirming Group Identity

- Looking at Black Women's Issues

LUNCH BREAK

- The Black Woman's Credo
- Identifying Personal Goals
- Personal Log Entry

WORKSHOP AGENDA (Continued)

MODULE III: ACTIVATING

Developing Personal Goals

Goal Achievement Contract (I)
Future Fantasy Activity

BREAK (Optional)

Goal Achievement Contract (II)
Personal Log Entry

Closing The Workshop

Integration Activity
Wrapping-Up
Evaluation

ADJOURNMENT

PERSONAL LOG

1. WHAT I AM FEELING RIGHT NOW.....

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PERSONAL LOG

2. THINGS I HAVE LEARNED ABOUT BLACK WOMEN AS A GROUP.....

PERSONAL LOG

3. THINGS I HAVE LEARNED ABOUT MYSELF AS A BLACK WOMAN....

PERSONAL LOG

4. THOUGHTS OR FEELINGS I WANT TO SHARE WITH GROUP MEMBERS.....

"THE BLACK WOMAN'S IDENTITY AND SEX-ROLE ORIENTATION"

AN INFORMATION SUMMARY

Each of you has some knowledge about black women, either formal, experiential, or both. So this Information Summary will only put into a perspective much of the knowledge you have brought with you to this Workshop. The purpose is to explore this question: "Who is the black woman?" Two main pathways will be followed. First, we will look at what black women view as important in their lives; and second, we will look at black women's roles.

The Information Summary Handout you have in your packets may be helpful as I go through this reading. To save time, please hold all questions or comments until the reading has been completed.

First: what do black women view as important in their lives? What kinds of things influence their identity.

A group of Chicago researchers interviewed black women to find out what life experiences most influenced women's identity. (The interviewers, incidentally, were also black women.) These life experiences are referred to as critical events. The researchers found that these critical events fell into certain categories, which will be described briefly here as:

1) relational
2) work related and educational
3) personal
4) health related

The critical events identified by black women in the relational category involved events occurring between the woman and one or more other important people. Though some of these events had to do with the woman's relationship with men, and especially her husband, the major theme pertained to the woman's relationships with members of the family that raised her -- her family of origin. Why did these black women place such importance on critical events within their original families?

One reason to account for this is to recognize what is called kinship systems.

Kinship systems for black people are like extended families -- not just father, mother, and children, but also grandparents, aunts, uncles, cousins, and godparents -- some of whom may not actually be related by blood, but are nevertheless viewed as "family." For black people, the tradition of kinship goes back to some African cultures.

Another reason that the family of origin is important to black women relates to the emphasis placed on the relationship between mother and child. Again, some African cultures had this tradition. In fact, the ancestry and status of the child was traced through the mother's family in some African societies. But also, research shows that the mother-child alliance is emphasized much more in cultures that do not have a long middle-class or "economically privileged" history.

A related and final reason to account for the black woman's value on the original family, and especially on the woman in that family, has to do with kinds of situations that developed through slavery in this country. Slavery encouraged a sort of "dependence" on certain black women. Slaveowners required members of the kinship system, including men, to receive food and other life necessities from selected female slaves.

Clearly, the emphasis on the original family shows us the importance of looking at our history -- both in Africa as well as in this country.

The second category of critical events involved work and educational issues. Predictably, education was valued by these black women because it is seen as the ticket for success in the marketplace, to get a better job. But why was work so important to black women? Why have black women had such a long history of involvement in the work force?

First, the tradition of African societies again helps our awareness. In some African cultures, women were required to be involved in roles outside the family. As the men hunted, the women gathered, which was even possible to do with children. In very real ways, African women contributed to the economic stability of the group.

Second, we know that slavery encouraged the black woman to work in this country. For the stability of the plantation, rather than for the benefits of her people, she was forced to combine domestic and economic roles. She could bear children to increase the number of slaves, raise the slaveowner's children, care for her own children, work the fields, and distribute goods to others in the kinship system. She was forced to assume a primary role in her community for the survival of that community and of the plantation system.

Third, black women have learned to value work roles because black men have been excluded from regular employment. Black women are raised to know that married or not, mother or not, being financially dependent on black men is a dangerous choice, because of the kinds of circumstances to which black men are subjected -- like unemployment, underemployment, imprisonment, and early death.

Each of these reasons to account for why black women work is based on economic necessity and on cultural survival.

Because of time, I will share just a few major discoveries in the last categories. The third category of critical events pertained to personal issues. Here, black women placed great importance on self-evaluation. They felt that it was extremely valuable to know themselves, to evaluate their goals, to develop plans, and then to assert themselves after a decision had been made. This certainly sounds like an example of self-reliance and assertiveness which have come to be associated with black women -- as necessary tools for survival.

In the last category, the health area, it is interesting to note that black women were much more influenced by events involving the illness or death of significant other people than they were of themselves. This may have something to do with the kinship system again. For example, if the great aunt who has served as baby sitter dies, there is, in addition to a personal loss, a tremendous disruption to the life of a single mother with three children who is both working and going to school. Religion may also be an important factor in influencing black women's views on death and illness. Then, of course, it is also possible that black women do not concentrate on their own illnesses

because they simply do not have time to be sick.

Summarizing, you have heard how black women described what is important to their identity. They viewed as critical those experiences involving the family of origin, education and work, self-evaluation, and the health of important others. In varying degrees, each type of critical event has something to do with historical, economic, and certainly with cultural considerations. And each type of critical event relates in some way to how black women's sex-roles have been shaped in this country.

So let's look at the second pathway now -- the sex-roles of black women -- to aid our perspective in understanding black women's identity. What can be said about the black woman's role, as a woman, in this society?

Clearly, this society distinguishes between roles for men and roles for women, right? The term to describe this is sex-roles, or sex-role orientation, and it means that there is one set of expectations for men and another set for women. Simply, little boys are dressed in blue. Little girls are dressed in pink. What we shall see here is that the wardrobes for black women consist of clothes that are both blue and pink.

But first, think of men and women in general for a moment. Men are supposed to be capable, competent, assertive, independent, competitive, and generally "in charge." One theory calls these characteristics "instrumental." A man should display these traits because they are necessary to his sex-role as a leader, authority figure, and breadwinner for the family. Women, on the other hand, are supposed to be warm, giving, supportive, sensitive, loving, and primarily concerned about the welfare of others. These traits are called "expressive." A woman should display these characteristics because they are necessary to her sex-role as mother, lover, spouse, and caretaker of the family.

And now the question as to where the black woman fits into these sex-role expectations. As you already know, from the activity we just finished and from

the first part of this Information Summary, the labels of "instrumental" and "expresive" cannot be used as cut-and-dried yardsticks for black women's sex-roles. Because of our unique history, and because of political and economic realities, black women must operate with both instrumental and expressive roles. The black woman's sex-role orientation is built on the needs of her community. Thus, she must be prepared to handle the external role of the work world, as breadwinner (which she may manage by herself or share with a mate), and she must be prepared to handle the internal role of the family, as caretaker. A term used to describe the combining of different traits and roles is "androgyny."

The figure you have in front of you shows how black women combine their sex-roles. Your own experience, or your knowledge of other black women's experiences, should remind you that black women can indeed manage these dual roles successfully. And that ability is both the source of our strength as well as our struggle.

Due to our linkage with the work force, and the limited linkage that black men are permitted to have with the work force, black women have learned to be concerned with economic survival. She must work or be prepared to work. For the black woman to be successful in the marketplace, she has learned to adopt some of the attitudes and traits that are necessary for success in the marketplace -- like a competitive spirit, assertiveness, independence, and self-reliance. The black woman possessing these traits is sometime seen as "less feminine," "dominating," or "domineering," or taken to its extreme, she may be labeled as a "Sapphire" or "matriarch."

Some people say that black women should adjust. They should save their instrumental or independent traits for the job, and assume a more giving and supportive role in their personal relationships. Others say that the black community, meaning mostly black men, should make the adjustment -- by accepting black women the way they are, with both types of qualities. And still others suggest that the traits need not be seen as opposites at all -- that there is something positive and complementary about a situation in which black women, and indeed all people, can be both giving and self-reliant, supportive and competent, loving and assertive.

So who is the black woman? We see that the black woman has been influenced by an important history that is characterized by the will to survive. Because of a number of cultural experiences, she has learned to be self-reliant, strong, resilient, and loyal to her community. She can handle different roles and responsibilities.

But the black woman is also in the process of struggle within her own community. She knows that her strength lies in her ability to use survival skills. And she is also aware that these same skills, required for economic and cultural survival, may present serious implications for the quality of her relationships with black men. You might try to figure out your own answer to this dilemma. What are the colors in your wardrobe?

LECTURETTE SUMMARY

"THE BLACK WOMAN'S IDENTITY AND SEX-ROLE ORIENTATION"

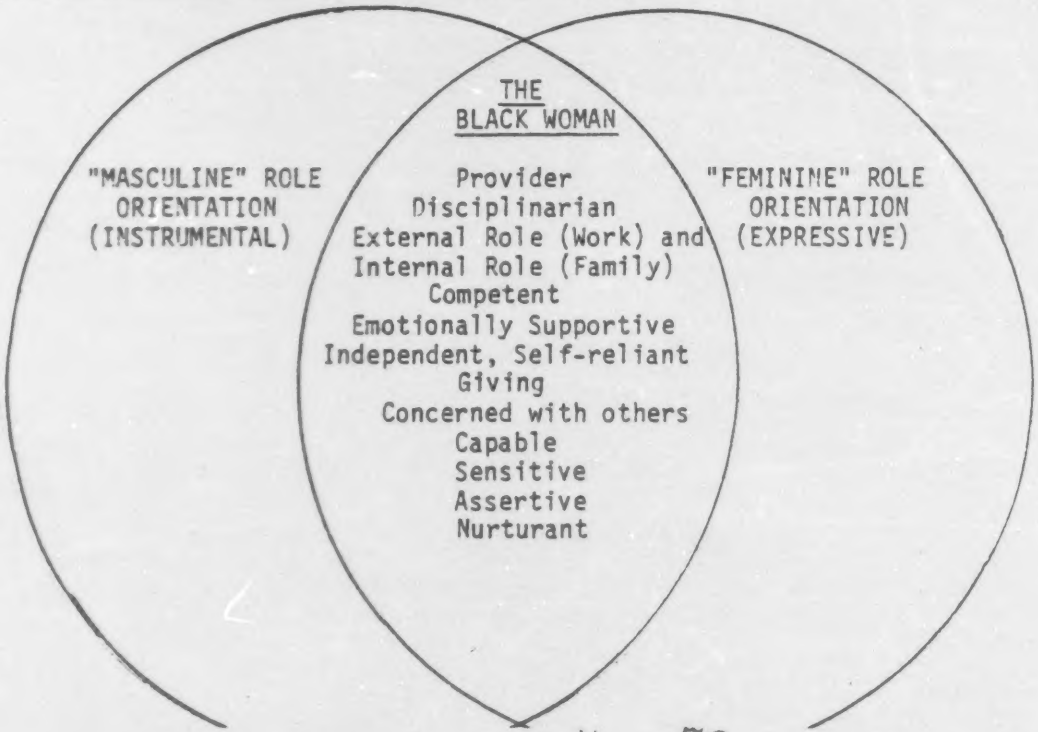
Purpose: to explore the question, "Who is the Black Woman?"

Intention: to show how a range of historical, economic, and cultural factors influence the identity and roles of black women.

PART ONE: CRITICAL EVENTS IN THE LIVES OF BLACK WOMEN

CRITICAL EVENT CATEGORY	THEME OF THE CATEGORY	FEATURES OF THE CATEGORY
1. Interpersonal Events	Family of origin	Kinship system (extended family) Mother-child relationship Woman's role in slavery
2. Work/Education Events	Importance of Work	Shared work in African cultures Forced work in slavery system Limited work role for black men
3. Personal Events	Self-evaluation	Self-reliance Assertiveness
4. Health-related Events	Illness or death of "significant others"	Kinship system Religion Economic reasons

PART TWO: BLACK WOMEN'S SEX-ROLE ORIENTATION



MODULE II: ACTUALIZING

SUMMARY

At this point participants have become comfortable with the workshop process. They have been provided with opportunities for group interaction and discussion of the collective issues effecting black women. During Module II, participants will take a closer look at themselves in relation to the material presented thus far, by considering their own strengths and achievements. Finally, participants will end this module with a confirmation of their group identity. Together they will build resolutions contributing to strengthening the black community and the black family by the affirmation of themselves as individuals and as a group.

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MODULE II: ACTUALIZING

ACTIVITIES DESCRIPTION AND IMPLEMENTATION

FACILITATOR'S AGENDA

MODULE II: ACTUALIZING

COMPONENT THREE: ASSESSING PERSONAL QUALITIES
(65 Minutes)

ACTIVITY	TIME	MATERIALS NEEDED	LEARNING GOALS	BEHAVIORAL OBJECTIVES
1. GUIDED MEMORY ACTIVITY Introduction & Preparation Read the "Guided Memory Script" Influential People Worksheet Group Discussions	(30 min)	- "Guided Memory Script" * - Influential People Worksheet	1. To recognize influence on personal identity development	1. List three most influential people in identity development (1) 2. Describe the nature of their influence (positive or negative) (1) 3. Describe at least one racial/cultural issue related to identity development influences (1)
2. PERSONAL STRENGTHS Instructions & Preparation Identifying Personal Strengths Worksheet: Part I, Significant Achievements Part II, Personal Strengths	(30 min)	- Identifying Personal Strengths Worksheet	2. To recognize personal achievements 3. To recognize racial/cultural implications for Personal Identity Development 4. To recognize positive personal qualities	4. List three achievements or accomplishments that are positively valued (2) 5. Describe the racial/cultural implications of at least one achievement (2) 6. List at least one personal strength necessary to accomplish the listed achievement (2) 7. Describe the racial/cultural implications for at least one identified strength (2)
3. PERSONAL LOG ENTRY	(5 min)	- Personal Log		8. Describe current feelings about the workshop experience (3)

* Indicates Facilitator Materials

( ) Indicates Revelant Activity

FACILITATOR'S AGENDA

MODULE II: ACTUALIZING — **COMPONENT FOUR: CONFIRMING GROUP IDENTITY**

ACTIVITY	TIME	MATERIALS NEEDED	LEARNING GOALS	BEHAVIORAL OBJECTIVES
4. LOOKING AT BLACK WOMEN'S ISSUES Instructions & Preparation Reading Articles Group Discussion	(30 min)	- Reading Materials - Discussion Guidelines Handout - Newsprint - Masking Tape - Felt Pens	1. To recognize & validate cultural group membership 2. To heighten cultural group consciousness	1. Give report on one reading done concerning black women (4) 2. Discuss at least one implication one reading has for personal development as a black woman (4)
LUNCH BREAK -- ONE HOUR	(60 min)			
5. THE BLACK WOMAN'S RESOLUTIONS Instructions & Preparation Group Resolution Development & Recording Spokespersons Read Resolutions Open Discussion	(45 min)		3. To further develop cohesiveness within the workshop group	3. Develop a list of at least three group resolutions (5)
6. IDENTIFYING PERSONAL GOALS Identifying Personal Goals Worksheet: Part I, Personal Resolutions Part II, Personal Goal	(5 min)	- "Identifying Personal Goals" Worksheet	4. To identify an individual personal goal	4. Write one personal goal based upon one of the group resolutions (6)
7. PERSONAL LOG ENTRY	(5 min)	- Personal Log		5. Describe current feelings about the workshop experience (7)

* Indicates Facilitator Materials

( ) Indicates Revelant Activity

COMPONENT THREE: ASSESSING PERSONAL QUALITIES

1. GUIDED MEMORY ACTIVITY

Description: This is an activity wherein the imagination is used to retrieve visual cues stored in the memory. The procedure stimulates the recall of past experiences for each individual. The information which surfaces is then transferred to the "Influential People" worksheet that accompanies this activity. The Guided Memory Procedure is one way to facilitate remembrance of specific influences related to self-perceptions or identity, but it can also be a sensitive and emotionally charged experience. For this reason it is important that the facilitator adhere to the following precautions:

It is recommended that the "script" be carefully followed unless the facilitator is familiar with and experienced in leading this kind of activity.

Try to stay within the allotted time frame; this activity is intended to stimulate the memory - recalling every detail is not necessary.

The Guided Memory Procedure is designed to be facilitative, and to add depth to this activity. However, should the facilitator decide against its use, the structured worksheet "Influential People" may be used alone.

Implementation/Procedure: Often in this kind of activity people find it difficult to let their imaginations go. Individuals who are reluctant to participate should not be pressured to do so. For those who do wish to be involved in this activity, it is important that the workshop leader provide a comfortable and relaxing atmosphere where "letting go" may occur more easily. Some suggestions for providing this atmosphere include using facilities:

Which are large enough for participants to spread out and get comfortable;

Where outside noises are at a minimum; and

Where lighting can be controlled.

The workshop leader should also provide some relaxation stimulus such as a short breathing or muscle relaxation activity. Once participants are relatively relaxed, the Guided Memory Procedure may begin. Suggestions for relaxation activities as well as the Guided Memory "script" are located at the end of this module as well as in the Facilitator Narrative, Component 3.

Once the Guided Memory Procedure is finished, direct participants to complete the Influential People Worksheet. If the Guided Memory Procedure was omitted, participants may need extra time to recall and record their information, and worksheet directions should be appropriately revised.

After participants have completed their worksheets, have them form smaller groups of two or three people for a discussion of the worksheet information. The women should share with other triad (or dyad) members, information about the Influential People in their lives, the nature of the influence and how these influences are related to their present view of themselves. Another topic of conversation concerns participants' identification of any specifically cultural factors which are related to these influences, i.e., anything unique to black culture which was an important part of these influences.

2. IDENTIFYING PERSONAL STRENGTHS

Description: In this two part, structured activity each woman makes an assessment of her personal qualities through her identified accomplishments or achievements. Through these accomplishments she must then identify the personal strengths she possesses. Personal strengths are defined here as any talents, capabilities, skills or positive attributes the individual possesses. Some participants may feel that they have no special talents or capabilities; it sometimes helps to point out that things like being able to manage a household represents valuable talents, strengths, etc.

Implementation: Using the "Identifying Personal Strengths" worksheet to help focus her thinking, each participant identifies at least three personal accomplishments, and lists them under Part I, Significant Achievements. From these, she selects one achievement for further consideration.

Keeping in mind the selected achievement, participants are asked to list those strengths, as well as to identify any relationship between being a black woman in this society and developing any of her demonstrated strengths.

Finally, participants are instructed to share their written responses within dyad or triad discussions.

3. PERSONAL LOG ENTRY

Participants are again asked to make entries in their Personal Log.

COMPONENT FOUR: CONFIRMING GROUP IDENTITY

4. LOOKING AT BLACK WOMEN'S ISSUES

Description: This small group activity involves individual sharing of didactic information supplied through readings from popular and research articles and books, and group integration and assimilation of that information. These readings may be categorized under any one of three areas: Relationships, Education/Work, and Personal. Issues within these areas include male/female relationships, mother/child relationships, relationships with the family of origin, work issues, and issues of self determination. The readings are located in Appendix A.

Implementation: Workshop participants form small groups of no less than four and no more than seven. Each group member selects one reading of personal interest. All of the readings have been adapted for use by women of varied educational levels. Guidelines for selection and adaptation of readings to fit the particular needs of the group appear in Chapter 5.

After reading, each group member is instructed to follow the "Discussion Guidelines for Black Women's Issues" in reporting on the materials to other group members. These guidelines, at the end of this Module, may be written on the board or duplicated for each participant or group.

LUNCH BREAK

5. BLACK WOMAN'S CREDO

Description: Application of the didactic material in the readings involves the development, through group consensus, of a list of resolutions reflecting a generally desired code of behavior or attitudes for the black woman.

Implementation: After choosing a spokesperson, each group formulates a maximum of three resolutions abiding by consensus. Each resolution is the result of application of the readings to real issues in the lives of black women as seen by the group.

Each spokesperson then records the resolutions developed by her group on newsprint and displays it.

The women return to the whole group. Each spokesperson reads and contributes her group's resolutions to the resulting "Black Woman's Credo." If necessary, similar resolutions should be combined and the final list of resolutions written on the board.

Finally, the women share with the whole group their opinions, reactions to and feelings about the entire "Black Woman's Credo."

6. IDENTITYING PERSONAL GOALS

Description: Each woman is asked to personalize the Credo in order to begin the process of personal goal setting that will be fully developed in Module III: Activating.

Implementation: Each woman is asked to look again at the "Black Woman's Credo," taking into consideration the personal strengths she has identified and her present needs at this point in life. She identifies the resolutions that hold the most personal value for her. These resolutions are written on the "Identifying Personal Goals" Worksheet, under Part I: Personal Resolutions.

Each woman is then asked to prioritize those resolutions she has selected in terms of how strongly she feels an immediate need to address them in some way. Number one would be the resolution she feels the most immediate need to address, number two may be less immediate, etc...

Using the first ranked resolution as a present area of concentration, each woman is asked to identify one personal goal within that area that she wishes to achieve. Completion of the following statement may be of assistance in formulating the goal: "I want..." She is asked to be as specific as possible. Statements such as "I want a good job" are too general. More specific is: "I want more time for my own self development," "I want to get a job in data processing," or "I want my husband and me to share more of our feelings with each other." The personal goal developed here may be written under Part II of the "Identifying Personal Goals" Worksheet.

7. PERSONAL LOG ENTRY

Participants are again asked to make entries in their Personal Log.

MODULE II: ACTUALIZING

PROCEDURES/COMMENTS AND FACILITATOR NARRATIVE

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
1. GUIDED MEMORY ACTIVITY	We're moving up the pyramid now, to the second part of EN-ACT which will help you to connect the influences of the past with your current personal qualities.
Participants back in circle. The speaking facilitator in the circle; the other outside, to control lights and to observe the group.	
Walk around inside of the circle while attending.	We will be doing an activity to help you remember some things from your past. Instead of using others to help, this time you will just rely on yourself. What we hope will happen is that you will be able to recall situations and people from your past that you think have had some influence on how you see yourself now, as a woman today.
Attending is very important here, because you want the group to trust you enough to relax and close their eyes.	Please sit in a way that is most comfortable for you. If you want to use the floor, sit or lie down, you are free to do so. It's important to relax as much as possible. We will turn the lights off. Many people prefer to close their eyes, so we'd like everyone to do this if you feel alright about it.
Talk softly, gently, slowly, comfortingly, almost in a monotone.	
Other facilitator turns off lights.	
Speaking facilitator stops moving and sits in chair in circle, and speaks slowly. Other facilitator seats herself outside of the circle and observes.	Slowly feel yourself relax from your toes, to your stomach muscles, to your shoulders, your neck, your face, your forehead. Roll your neck around a few times to get the kinks out.

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	Sense your breathing rate. Slow down. Your eyes are closed. You are getting tuned in to yourself. Relax. Take a deep breath, hold it, and then slowly release it. Take another deep breath, hold it, and then slowly release it. A deep breath, hold, release.
Facilitator reads "Guided Memory Script" opposite.	Continue to relax and from my suggestions, try to remember. I will help you. Let your memory go back into your past when you were between seven and twelve years old. You are in a place that is familiar to you.
Facilitator please note: 1. Unless you are experienced in guided fantasies, read this script as it is. 2. Position yourself in a chair in the circle of participants. 3. Use slow, soft, gentle tones. 4. Pause for a few seconds between each paragraph, unless otherwise indicated.	Who are the people there who are influencing you? You might feel good about the influence, or you might feel uncomfortable. Think about those people who are influencing you and then ask yourself how these persons have influenced how you see yourself today. Think about it. Remember it. I will stop talking now and give you a momemt to focus more on this memory. (Pause for 1-2 minutes.)
	Now, let go of those thoughts about that time in your life. You will move forward in time. You are now between the ages of thirteen and seventeen years old. You are in a familiar place.

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	Who are the people there who are influencing you now? Again, you might feel good about the influence, or you might feel uncomfortable. Think about the people who are influencing you at <u>that</u> time in your life, and then ask yourself how these persons have influenced how you see yourself today. Think about it. Remember it. I will stop talking now and give you a moment to remember. (Pause for 1-2 minutes.)
	Now, let go of those thoughts about <u>that</u> time in your life. You will continue to move forward in time. You are now about eighteen years old or over. You are in some familiar place. Who are the people there who are influencing you? Once again, you might feel good about the influence, or you might feel uncomfortable. Think about the people at that time in your life and then ask yourself how these persons have influenced how you see yourself today. Think about it. Remember it. I will stop talking again and give you a while to focus more on this memory. (Pause for 1-2 minutes.)
	Now, let go of those thoughts about <u>that</u> time in your life. Keep your eyes closed for a moment and continue to relax for a while.

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	Gradually, begin to return to the here and now. You are with other black women in our Workshop. When you are ready, open your eyes and continue to relax. * * * Has everyone "returned?" Feel alright? Now then. To help sort out some of your memories and focus them on your current identity, we'd like you to complete the "Influential People" worksheet.
Distribute "Influential People" worksheet.	
	In column 1, identify three people from your memory activity who influenced you. These persons might have been in one of the scenes you recalled, in different scenes, or in all three. In column 2, indicate what kind of influence those people had in your life. How did they influence you? Whether positively or negatively, what was there about those people that influenced you? In column 3, list the specific traits or characteristics that you have and can relate to these influential people in your life. In what specific ways did that person in your past influence how you view yourself today?

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	Take a few minutes to complete this Worksheet.
Be prepared to answer any questions posed by group members.	
	We'd like each of you to share in small groups sources of influence in your life. You need not disclose the event or situation in the memory activity; just share with each other the current traits you have and how they are related to certain influential others. If there are any cultural factors of importance in your consideration of your current traits, and often there are, mention these as well to your partners.
If the total group is small, groups of two (dyads), may be used instead of triads.	
Help participants find each other if necessary. Some group members may feel awkward fearing they won't have a partner.	Please separate yourself into small groups of three, or "triads" as they are called. Choose group members you may not know that well and then find a space for three in the room and talk with each other, using the Worksheet as a framework. You will have about 10 minutes for this discussion.
Circulate during the triadic discussions. Clarify, comment, and perhaps share a little of yourself.	
As there is no formal group processing of this activity, it is important to provide feedback to individuals within each group.	Please form your triads now. Try to avoid using the tables -- you won't need them; and try not to get too close to another triad or you may not be able

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	to hear each other.
	(Group Discussion)
	* * *
2. IDENTIFYING PERSONAL STRENGTHS	What was important in the last activity was that you had a chance to identify and to understand how much we are influenced by our past, in terms of specific persons who made a difference in how we see ourselves today, whether that influence was positive or negative. The Guided Memory Activity was to help you pinpoint some of those people and influences.
Summarize both types of influences introduced in the Workshop -- the personal/individual, through the Guided Memory Activity, and the racial/cultural, through the Information Summary.	So now you have two perspectives: one from <u>your</u> past experiences, and the second from our collective history as black women, as provided in the Information Summary earlier this morning. Each of us here has a <u>personal history</u> that works right along with our shared, <u>racial history</u>.
Attend, moving around the room.	
Other facilitator distributes the Identifying Personal Strengths Worksheet.	Now, let's move along further up the pyramid and further into ourselves. Women don't often look at themselves in terms of their strengths. We've decided to set aside some time for you to do this. Although many black women are strong, and know they're strong, they are not often aware of

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	their specific strengths.
Facilitators are positioned at opposite sides of the room as directions are given.	As you look at the "Identifying Personal Strengths" worksheet, notice how it's set up. Let's go through it together as you complete it. Some of what you place on this sheet will possibly relate to the contents of your "Influential People" sheet. In other words, some of the traits that you identified in the last column of the "Influential People" worksheet may have a lot to do with what you say on this Worksheet.
Do not circulate during the participant's individual work, unless someone in the group asks you to look at what she is writing.	First, under "Significant Achievements," you are asked to record the three things, projects, activities, etc., that you set out to accomplish in your life and that you have actually been successful in accomplishing. You will have a few minutes in which to list these activities.
Pause for no more than 5 minutes. Do not circulate.	Second, go back to this list and put a check next to the one achievement you feel particularly good about.
	Next, in Part II, under "Personal Strengths," Consider the achievement you have checked above and identify the strengths, talents, capabilities

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	or skills that the achievement required. What did it take to accomplish that achievement? Take a few more minutes to complete a list of those strengths or talents.
3 - 4 minutes	Finally , think about and discuss the two areas on the bottom of the sheet with your triad partners. Discuss with each other the ways the strengths you have identified have been employed by you in any other situations in your life. Also, discuss with each other how being a black woman relates to the development or necessity of these strengths. You may think about what was said in the Information Summary, or draw on anything that will help you understand how your racial-gender group relates to your strengths or talents. You will have about fifteen minutes for your small group discussions.
Visit groups. Comment, suggest, clarify. Watch time. Give 5-minute signal toward the end.	* * *
3. PERSONAL LOG ENTRY Do not circulate.	We must stop now and allow time to give to yourself. Remove your Personal Log from your packet and take about five minutes to compose what-

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	ever you'd like under each of the four lead statements. You've had a lot to think about since your last Log entry, so take some time for reflection. * * *

END OF COMPONENT 3.

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
4. LOOKING AT BLACK WOMEN'S ISSUES Participants remain in triads. Facilitators stand at opposite sides of room.	May we have your attention so we can move on? Please put your Worksheets away for now, and remain in your triads.
Attend, moving around. Co-facilitator places articles on table and spaces them so titles can be seen.	At this point we want to help you get a sense of how your personal identity is related to the identity of other black women -- how "who we are," which we wrote about on the last Worksheet, is tied in with our group identity as black women. On this table are a number of articles that have to do with black women's roles and issues. Each of them relates to some aspect of the Information Summary on black women's issues you heard earlier. As quickly as possible, please go to the table and select an article which may have special meaning to you, and then return to your seat.
If there is an "odd" triad, disperse its members to one of the other triads. If dyads are used, join 3 of them together.	Without moving chairs too much, each triad should join another, so that there will be about six of you in a larger group. Each individual should now read the article she has selected. We'll give you about five or ten minutes in which

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	to do this.
Remind groups about time factor. Do not circulate.	Has everyone finished? We know some of the articles are longer than others.
Co-facilitator distributes "Discussion Guidelines," or writes them on the board.	Each person in the group will now summarize her article for the other group members. Use the "Discussion Guidelines" provided to help guide your comments.
	Please be as brief as possible with your summary. In about ten minutes, we must stop.
Visit each group. Comment, channel discussion because of time. Remind groups of time after about 8 minutes.	
Co-facilitator at table to collect articles.	According to the agenda, it's time for our lunch break. Though we must stop formally now, you may want to continue a discussion over lunch of some of the issues raised in the articles. Please return the articles to (Co-facilitator's name) at the table.
Announce lunch plans.	The lunch plans are ... We must start again promptly in one hour.
Facilitators replace used newsprint with fresh newsprint. TAKE A LUNCH BREAK FOR YOURSELVES!	LUNCH BREAK

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
5. BLACK WOMEN'S CREDO	Make yourselves comfortable as we continue. You have discussed articles with each other in your group. These articles should have provided some points that made you think about the status of black women as a group. Shortly, we will ask you to do something in small groups that relates to our status and the issues which we face as black women. First, however, take a moment to identify a spokesperson for your group. Someone who has not had this responsibility yet should "volunteer."
Facilitators greet participants upon return from lunch and direct them back into their small groups of 6.	
Attend, moving around.	
Facilitators may need to suggest one or two resolutions.	Now here is your main task: each group will develop by group consensus, not more than three resolutions. Each resolution should reflect some desirable attitude or behavior for black women. The articles you have just read will help you generate ideas for the resolutions. The spokesperson will record the resolutions on the newsprint nearest to the group. Is the task clear? Using input from each other and from the articles, come up with no more than three resolutions that propose a desirable code of conduct or attitude for black women as a group. Begin each resolution with "RESOLVED, BLACK WOMEN SHALL..."
Other facilitator records on chalkboard: RESOLVED BLACK WOMEN SHALL...	

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	You will have about ten minutes to compose the resolutions.
Visit each group to facilitate speedy resolution building. Remind groups of time factor periodically, and particularly after 8 minutes.	
If spokespersons have not done so, instruct them to record the resolutions on the newsprint after 9 minutes.	All spokespersons should now record the resolutions on the newsprint.
	Will each spokesperson read the resolutions developed by her group? We'll hold comments and questions until all resolutions have been read. Spokespersons, please give your name first.
Permit no questions here.	
	What are these resolutions? When taken all together, they form the "BLACK WOMAN'S CREDO." They are declarations of our motives, issues, and views reflecting our mission as black women as a group. What comments do you have on the resolutions you have developed? What kinds of roles seem to be mentioned more than others? Talk about why the resolutions composed by your group are important to you. (Group Discussions)
Use discussion-starter questions, involving the whole group. Combine repeated resolutions.	
This is a favorite activity, and will be difficult to terminate. Take advantage of this 25 minutes to integrate the whole Workshop up to this point where appropriate.	* * *

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
6. "IDENTIFYING PERSONAL GOALS" Pass out "Identifying Personal Goals" Worksheet Move around during this activity, attending to the group as a whole.	It is now appropriate to do something personally with the resolutions. You may stay in your small groups. You will have three tasks: Task #1: look at the newsprint around the room and pick the three resolutions that represent issues you feel the need to address most immediately. Choose some areas that you need to work on -- that require more attention from you. Perhaps these resolutions will not reflect some of the strengths you identified this morning. In a way, these resolutions may require the development of new strengths. You'll have a minute or two to write these three resolutions down under Part I: "Personal Resolutions," which begin with "RESOLVED, I SHALL..." Task #2: look at these resolutions you have just framed and rank each of them according to personal need. Consider the first as the resolution you feel the most need to address; the second represents a less immediate need to address and the third reflects the least immediate need. Take a moment to do this ranking. Task #3: using the personal resolution you have ranked as number one,

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	identify a specific goal related to that resolution and write it under Part II: "Personal Goal." You might begin that personal goal with the words, "I want..." Be as specific as you can. Instead of "I want a good job," for example, you might write "I want to be happier with my husband," or you could specify, "I want to share more of my feelings with my husband." Take a moment to shape a personal goal from the first personal resolution and record it on your sheet.
Help the group integrate the Workshop's activities, so they see a connection between the series of activities.	Okay. From various activities in this morning's session, including the Information Summary, reading and discussion of articles; building group resolutions which gave us the "Black Woman's Credo," then coming up with personal resolutions -- you now have identified a particular <u>personal goal</u>. You are going to work on that goal for the rest of the Workshop.
7. PERSONAL LOG ENTRY	We think you may <u>need</u> some Log time after going through these recent experiences. Take about five minutes, and try to capture for yourself the various feelings and thoughts you have had since your last Log entry.
Allow 5 minutes. Do not circulate.	

END OF COMPONENT 4.
END OF MODULE II.

MODULE II: ACTUALIZING

MODULE MATERIALS

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INFLUENTIAL PEOPLE WORKSHEET

Using the information from your past you have just recalled, please complete the following worksheet.

Who were the three most influential people in your life? They may have influenced the development of your present identity as a woman in only one of the scenes you have just explored, or in all three. Write any information you have recalled in the columns below.

INFLUENTIAL PEOPLE	NATURE OF THE INFLUENCE	MY RELATED TRAITS OR ATTRIBUTES

IDENTIFYING PERSONAL STRENGTHS

I. Significant Achievements

A. List below three things (projects, undertakings, plans) you set out to accomplish at some time during your life, and successfully achieved.

1.

2.

3.

B. Put a check (✓) in front of the one achievement listed above that you feel particularly good about.

II. Personal Strengths

A. Consider the achievement you have checked in the list above. What strengths (talents, capabilities, and/or attributes) did you utilize to accomplish it? List them below.

B. Take a moment or two to think about and then discuss the following ideas in your discussion group:

1. Any other experiences when you used these strengths.

2. Ways that being a black woman has influenced the development of any of these strengths.

DISCUSSION GUIDELINES FOR BLACK WOMEN'S ISSUES

1. Identify the major theme or nature of the article. Include the title of the article and its author.

2. Discuss the meaning of the article to you. Include a consideration of those points you agreed with in the article and those that you disagreed with.

3. How are the ideas in the article related to the black woman's development in general? (Recall some historical and sex-role issues raised before.)

4. How are the ideas in the article related to your individual development as a black woman?

IDENTIFYING PERSONAL GOALS

PART I

PERSONAL RESOLUTIONS

Select from the Black Woman's Credo the three resolutions that hold the most personal value for you at this time in your life. Revise them to make personal statements.

RESOLVED, I SHALL....

RESOLVED, I SHALL....

RESOLVED, I SHALL....

PART II

PERSONAL GOAL

Using the personal resolution you have ranked as number 1 (the one you feel the most need to address now), develop a specific personal goal related to that resolution and write it below.

RELAXATION GUIDELINES & SCRIPT FOR GUIDED MEMORY PROCEDURE

Relaxation Procedure

Have participants sit comfortably, either in chairs or on the floor, trying to relax as much as possible. Turn off the lights, or suggest that participants close their eyes during this procedure.

Relaxation suggestions for participants:

"Slowly feel yourself relax from your toes, to your stomach muscles, to your shoulders, your neck, your face, your forehead. Roll your neck around a few times to get the kinks out. Sense your breathing rate. Slow down. Your eyes are closed. You are getting tuned in to yourself. Relax. Take a deep breath, hold it, and then slowly release it. Take another deep breath, hold it, and then slowly release it. A deep breath, hold, release."

Guided Memory Guidelines

Facilitator please note:

1. Unless you are experienced in guided fantasies, read this script as it is.
2. Position yourself in a chair in the circle of participants.
3. Use slow, soft, gentle tones.
4. Pause for a few seconds between each paragraph, unless otherwise indicated. Read the fantasy slowly and clearly.

* Note: These relaxation procedures & guidelines will also be used for the Future Fantasy Activity.

Guided Memory Script

"Continue to relax and from my suggestions, try to remember. I will help you. Let your memory go back into your past when you were between seven and twelve years old. You are in a place that is familiar to you. Who are the people there who are influencing you? You might feel good about the influence, or you might feel uncomfortable. Think about those people and then ask yourself how these persons have influenced how you see yourself today. Think about it. Remember it.

I will stop talking now and give you a moment to focus more on this memory. (Pause for 1-2 minutes.)

Now, let go of those thoughts about that time in your life. You will move forward in time. You are now between the ages of thirteen and seventeen years old. You are in a familiar place. Who are the people there who are influencing you now? Again, you might feel good about the influence, or uncomfortable. Think about the people who are influencing you at that time in your life, and then ask yourself how these persons have influenced how you see yourself today. Think about it. Remember it. I will stop talking now and give you a moment to remember. (Pause for 1-2 minutes.)

Now, let go of those thoughts about that time in your life. You will continue to move forward in time. You are now about eighteen years old or over. You are in some familiar place. Who are the people there who are influencing you? Once again, you might feel good about the influence, or uncomfortable. Think about the people at that time in your life and then ask yourself how these persons have influenced how you see yourself today. Think about it. Remember it. I will stop talking again and give you a while to focus more on this memory. (Pause for 1-2 minutes.)

Now, let go of those thoughts about that time in your life. Keep your eyes closed for a moment and continue to relax for awhile. Gradually begin to return to the here and now. You are with other black women in our workshop. When you are ready, open your eyes and continue to relax."

MODULE III: ACTIVATING

SUMMARY

Approaching the final module of EN-ACT, each woman is ready to develop a plan of action, her own strategy for reaching self determined goals. Participants will define and activate the personal goals identified at the end of Module II. At the close of the workshop, participants will be given the opportunity to integrate didactic and experiential learnings obtained during the workshop, and bring closure to the total experience.

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MODULE III: ACTIVATING

ACTIVITIES DESCRIPTION AND IMPLEMENTATION

FACILITATOR'S AGENDA

MODULE III: ACTIVATING

COMPONENT FIVE: DEVELOPING PERSONAL GOALS
(65 Minutes)

ACTIVITY	TIME	MATERIALS NEEDED	LEARNING GOALS	BEHAVIORAL OBJECTIVES
1. GOAL ACHIEVEMENT CONTRACT (I) Instructions & Preparation Group Discussions Transfer Information to Contract	(20 min)	- Goal Achievement Contract (I) - Completed "Identifying Personal Goals" Worksheet - Chalkboard * - Chalk *	1. To determine what is personally satisfying 2. To consider perceived limitations (personal and environmental)	1. Write one personal goal clearly stated, in behavioral terms (1) 2. Identify one or more actions necessary for accomplishing the personal goal (2) 3. Identify the strengths required to accomplish the personal goal (2)
2. FUTURE FANTASY ACTIVITY Introduction & Preparation Read "Future Fantasy Script" Group Discussions	(30 min)	- "Future Fantasy Script" *	3. To identify behaviors that lead to goal achievement	4. Identify from the list of required strengths at least one that is potential - needing further development (2)
BREAK (OPTIONAL)				5. List two or more tasks that must be done to implement the necessary actions (3)
3. COMPLETION OF GOAL ACHIEVEMENT CONTRACT (II) Complete Contract Group Discussions	(10 min)	- Goal Achievement Contract (II)	4. To recognize (acknowledge and agree to deal with) commitment in accomplishing the personal goal	6. Set a specific time deadline for completion of all tasks (3) 7. Identify specific persons to help assess progress and give support at mutually established time intervals (3)
4. PERSONAL LOG ENTRY	(5 min)	- Personal Log		8. Describe current feelings about the workshop experience (4)

* Indicates Facilitator Materials

( ) Indicates Revelant Activity

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FACILITATOR'S AGENDA

MODULE III: ACTIVATING

COMPONENT SIX: CLOSING THE WORKSHOP
(60 Minutes)

ACTIVITY	TIME	MATERIALS NEEDED
5. INTEGRATION ACTIVITY An Open, Non-Structured Discussion of the Total Workshop Experience	(30 min)	
6. WRAPPING UP Summary and Observations The "Binding Circle" Activity	(15 min)	- Personal Log
7. WORKSHOP EVALUATION	(15 min)	- Evaluation Forms

LEARNING GOALS

1. To understand how any new perceptions about black women may relate to future self-perceptions or personal development
2. To understand what implications this workshop experience may have for the betterment of black people

BEHAVIORAL OBJECTIVES

1. Demonstrate cognitive and affective growth by pinpointing one learning outcome from the workshop (5)
2. Show interpersonal openness by contributing to an unstructured discussion on how one has personalized the workshop (5)
3. Evidence an appreciation for one's own strengths and for the binding nature of a support group by participating in an activity requiring self-awareness, sharing, and touching (6)
4. Objective assessment of the workshop experience through completion of evaluation forms (7)

( ) Indicates Relevant Activity

COMPONENT FIVE: DEVELOPING PERSONAL GOALS

1. COMPLETION OF GOAL ACHIEVEMENT CONTRACT (I)

Description: This activity is the further development of a bridge experience, or transition, between Module II, Actualizing and Module III, Activating. In Component Four, each participant identified a personal goal based upon the group resolutions in the "Black Woman's Resolutions." Here in Component Five, the identified personal goal is defined more specifically with the help of triad members. Each woman, after some exploration of what she valued and of her limitations, as she sees them, refines her goal, if necessary, into clear behavioral terms.

Implementation: Each participant shares the personal goal she has written in the "Identifying Personal Goals" worksheet, Part II with her triad. Other members of the group give feedback on her personal goal. The following questions can help clarify each goal.

- How will the individual know when she has achieved her goal?
- Is it measurable or observable?
- What limitations (internal-external) does the person perceive in relation to the goal?
- Is the person willing to do everything necessary to accomplish the goal?
- What would be especially satisfying to her about accomplishing this goal?

If these questions cannot be answered clearly, then the goal needs revising or replacing with another goal. The facilitator should list on the chalkboard the underlined words or phrases.

Participants are given the "Goal Achievement Contract" and Part I is completed. At this time, restating the personal goal in behavioral terms or defining a more appropriate personal goal takes place if necessary.

2. FUTURE FANTASY ACTIVITY

Description: The Future Fantasy offers the opportunity for each woman to develop her action strategy. In the fantasy, untested, perhaps new actions may be examined in a mental rehearsal.

Risk-taking is tested and the consequences of actions are anticipated. This activity is intended to help each person be as concrete as possible in describing the actions she must take and the personal resources she must call upon or develop to implement those actions.

Implementation: Participants are asked to make themselves as comfortable as possible. The relaxation exercises suggested in the Facilitator Narrative preceeding the Guided Memory Procedure may be used again here. Instructions and script for the Future Fantasy Procedure are located in the corresponding Facilitator Narrative, as well as at the end of this module.

When the Future Fantasy is completed, the women rejoin triad discussion groups. Discussion with triad members includes describing the actions identified and their consequences. Triad members help each other determine which strengths are needed to carry out those actions. Each workshop participant then shares with her triad members any strength which she feels may need more development.

3. COMPLETION OF GOAL ACHIEVEMENT CONTRACT (II)

Description: This activity includes the completion of the action strategy and a finalization of commitment to carrying out the plan.

Implementation: Each woman fills in Part II of the "Goal Achievement Contract" except for the triad members' signatures, and shares this information with other members of her triad. Group members give feedback on tasks to be accomplished and the timetable for completing them. Discussion is framed by the following questions:

Can tasks realistically be done in the time frame allowed?

Are the tasks listed in a logical order?

Do the tasks make sense in this plan?

How does each person feel about her contract?

Triad members receive and give verbal and written commitments to do supportive follow-up, (at mutually agreed upon times) for progress reports on the action strategies.

4. PERSONAL LOG ENTRY

Participants are again asked to make entries in the "Personal Log."

COMPONENT SIX: CLOSING THE WORKSHOP

5. INTEGRATION ACTIVITY

Description: This component involves having the participants refocus on the salient issues that were presented in the workshop through an open and unstructured discussion. Participants' understandings of both cognitive and affective aspects are shared.

Implementation: The facilitator and all workshop participants assemble together in one large group. It is suggested that seating be arranged so that participants can be face to face with the facilitators and with other participants. Facilitators generate an open and unstructured discussion about what was learned and experienced during the day. Sharing of thoughts or feelings that have been written in the "Personal Log" may occur at this time.

6. WRAPPING-UP

Description: Facilitators summarize the day's activities, including an objective appraisal of both participant and facilitators' experiences together. Additionally, a final affirmation of individual and group strengths and the power of mutual supportiveness is presented.

Implementation: One facilitator stands up and describes what she sees as one of her personal strengths. She then makes a verbal commitment to share that strength with other black women and with the black community. Co-facilitator does the same.

Each participant repeats the procedure just modeled by the facilitators. As each stands, she joins hands with other group members until an entire "binding circle" is formed.

7. WORKSHOP EVALUATION

Description: This is a formal way of assessing how the workshop has been experienced by the participants. Activity and facilitator effectiveness may be ascertained for the purpose of making adjustments in future workshops.

Implementation: Facilitators distribute "Evaluation Forms," provide instructions and request that the women complete them as fully as possible. As participants depart, each submits her evaluation. Facilitators personally bid participants farewell just as they welcomed them at the beginning of the workshop.

MODULE III: ACTIVATING

PROCEDURES/COMMENTS AND FACILITATOR NARRATIVE

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
1. GOAL ACHIEVEMENT CONTRACT (I) Attend, moving around the room. Co-facilitator records key phrases on board as presented: - measurable/observable - percieved limitations - willing to do everything necessary - how satisfying Use your own personal example of a limitation that fits the experiences of the group.	We're near the top of the pyramid now, and you have the opportunity to clarify your individual personal goal and to develop a strategy for accomplishing that goal. Your personal goal has been defined and written under Part II of the "Identifying Personal Goals" worksheet. Look at it carefully. Here are some hints that will let you know if your personal goal is achievable. Study your goal as these points are mentioned: 1. Is your goal measurable or can it be observed? There must be some way for you to know when you have accomplished your goal. 2. What do you percieve to be your limitations in relation to the goal. For example, if my goal were to make a dress in one week, it would not seem to be realistic, as I don't even know how to sew. In that case I might want to keep the goal of making a dress, but allow myself a month or enough time to learn how to sew. 3. How's your motivation for the goal? Are you willing to do everything necessary to achieve the goal? 4. How will accomplishing your goal be satisfying to you? What will you get out of it?

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
(Or dyad partners.)	Talk about your personal goal and these guidelines with your triad partners from the previous activity. Turn to each other now, perhaps by separating a little from your small groups of six. Triad partners, help each other out. Some goals may have to be revised. Give honest and caring feedback on how your partners' goal fits the guidelines. Please begin. You'll have about ten minutes. (Triad Discussions)
Facilitators visit each small group and check all personal goals for clarity and criteria for achievement. Make certain each participant's goal is clearly phrased.	
Distribute Goal Achievement Contract.	May we have your attention, please. Stay in your triads as we hand out your "Goal Achievement Contract."
Attend, moving around.	In the first part of your Contract, you will find space to record your personal resolution from Part II of the "Identifying Personal Goals" sheet. You are then to transfer the specific personal goal to your Contract, taking care to revise it as necessary on the basis of the guidelines and feedback you received in your triad

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	group. Take about five minutes to transfer your resolutions and goals. Do not continue completing the Contract at this time.
Circulate only if someone has a question and asks for assistance. Pause for no more than 5 minutes.	* * *
2. FUTURE FANTASY ACTIVITY	Before completing your Contract, it will be helpful to "rehearse" ways of accomplishing your goal. We are going to do another mental imagery exercise with you -- somewhat like the Memory Activity we did earlier. We are going to help you concentrate on the future this time -- as you would like it to be. You will identify some "success behaviors." So none of you will feel crowded, please turn your chairs away from each other for a while.
Facilitator should be seated in chair near group. Co-facilitator turns out lights, and assumes seat at the room's periphery to observe.	As before, try to relax. Sit in a comfortable position, or use the floor. We will again turn the lights out. Get rid of anything on your lap. Close your eyes and begin to feel

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
Talk slowly, softly, gently.	your whole body relax - your toes, your stomach muscles, your shoulders. Roll your neck around and just let it go. Relax your facial muscles and your forehead. Slow down your breathing and take a few deep breaths. Relax. Take a deep breath, hold it, release it. A deep breath, hold it, release it. A deep breath, hold, release.
Facilitator please note: 1. The same facilitator should read both guided fantasy activities. 2. Unless you are experienced in guided fantasies, read this script as it is. 3. Position yourself in a chair in the circle of participants. 4. Pause for a few seconds between each paragraph, unless otherwise indicated. 5. Read the fantasy slowly and clearly.	"Continue to relax, and from my suggestions, use your rich imagination. Imagine you are sitting before a large white motion picture screen. The screen is blank and everything around it is dark. You are about to see a motion picture of yourself behaving in ways necessary for you to accomplish your personal goal. You are seeing yourself in the near future. It is sometime next week. You see yourself acting and reacting in ways that will successfully and ideally help you accomplish your personal goal. - How you have behaved in the <u>past</u> does not matter. - Now you see yourself acting, feeling, being, as you want to.

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	- Who is there? What is the situation? How are you behaving? - See yourself acting purposefully, acting calmly, acting confidently or acting with courage if necessary. - How do you feel when you behave this way? - Now I will stop talking and give you a few moments to see yourself acting and reacting. (Pause for 1-2 minutes.) - Let those thoughts go and move further into the future. Now it is two weeks since this workshop. You are still working on your personal goal. You may be addressing it in a different way, in a different situation or with different people. - You see yourself acting, feeling, being, as you want to. - Who is there? What is the situation? How are you behaving? - See yourself acting purposefully, acting calmly, acting confidently or acting with courage if necessary. - How do you feel when you behave this way?

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	- Now I will stop talking and give give you a few moments to see yourself acting and re-acting. (Pause for 1-2 minutes.) - Let those thoughts go and move further into the future. - It is now one month since this workshop. - You have been successful in accomplishing the personal goal you have identified, or are still working toward accomplishing your goal. - Where are you? Who is there? How are you behaving? How are you feeling? - I will stop talking now and let you see it and experience it. (Pause 1-2 minutes.) - Now let those thoughts go. - The movie screen is again blank. Keep your eyes closed and continue to relax for a while. I will give you a few seconds to focus again on the here and now. You are back in the workshop with other black women who care about you. When you are ready, open your eyes." You will now turn back to your partners and share the following information from your fantasy: the <u>actions</u> you saw a need to take;
Afterwards, another break is optional, though usually not needed.	

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
Attend.	the consequences resulting from your actions; and the strengths you will need to call upon or to develop in order to accomplish your goal. Triad partners, again you are to give each other honest feedback and be supportive and helpful in working with each other. Give yourselves about twenty minutes for discussion.
Co-facilitator records key words on board: - actions - consequences - strengths	(Triad Discussions)
Visit each triad. Clarify, comment, suggest. Remind groups about identifying the key factors. Watch time.	* * *
3. GOAL ACHIEVEMENT CONTRACT (II)	Staying where you are, you should now be able to complete your "Goal Achievement Contract." As your Contract is finished discuss all of its contents with your partners. (Co-facilitator's name) and I will offer help if needed.
Wait until you notice that the Contracts have been completed and that groups have begun talking -- usually within a few minutes.	
As discussions begin, Co-facilitator writes on board --	As you help each other understand the nature of your goal and how you plan to achieve it, give special attention to your partners' goal tasks:

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
TASKS - realistic? - logical order? - make sense? - feelings?	are they realistic, are they listed in logical order, do they make sense? And definitely make a point of asking your partners how they feel about their contracts. You have about eight minutes left. (Triad Discussion)
After about 7 minutes:	There's about one minute left. Don't forget to obtain signatures and phone numbers from each other. Understand that you are making an actual commitment with each other for follow-up.
	* * *
4. PERSONAL LOG ENTRY	Time to move to your Personal Log. As before, make certain you allow yourself the chance to focus on each lead statement or question and write down the status of your current feelings and opinions. You have about five minutes.
Pause for 5 minutes. Do not circulate.	
END OF COMPONENT 5	

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
5. INTEGRATION ACTIVITY	We have formally completed EN-ACT. Please move your chairs to form a circle like the one we had this morning.
Everyone, including facilitators, are seated in a circle, with facilitators at opposite sides.	As a group, we have helped each other to the top of the pyramid and each of you has an idea, a definite idea, about where you want to go from here, as well as a plan for how to get there.
Attend. Be informal. No papers or packets needed.	Instead of our using a structured activity as a tool for discussion, we would just like to end EN-ACT by sitting with you and talking. Put your packets aside. We can talk about our day together, and what it's meant to you. We can talk about what you've learned, the kinds of stretching that you've experienced today, or anything else you choose to share.
These discussion-starter questions are all that is needed; after the first person shares, the "faucet" has been turned on. Allow free, nondirected discussion -- but observe attending principles to permit the more reticent participants the opportunity to talk. Recognize nonverbal content for those who may need your "permission" to share.	This is the time to tie up loose ends and to get out that comment that's been burning inside you. Perhaps there's some "unfinished business" in your Log that you want to bring out now. Where are you now as compared with 9:00 this morning? How do you feel about yourself? About the level of support in this room? What would you like to share? Who wants to begin?

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
After about 20 minutes, if the group has not already done so, point out the importance of following through on contracts. Suggest other types of follow-up appropriate to your group members. Specify up-coming workshops or programs sponsored by your agency or in the community. If your resources allow, make available a list of participants and their phone numbers to all group members and distribute at end of Workshop. See Chapter 5 for discussion of follow-up ideas.	How do you feel about "contracting" with each other to support your goal achievement? Why is this kind of support from each other necessary? Remember that EN-ACT, by itself, is not enough to achieve self-enrichment. Some of you may want to continue meeting on a regular basis as a support group. Some of you who were not in triads together may also want to exchange phone numbers and keep in touch. * * *
6. WRAPPING UP Facilitator moves around the circle, attending. Other facilitator is seated in circle with participants.	Our main goal today was to create a climate in which you would give yourself and each other support and understanding. We started our journey with some general issues having to do with our history and development as black women. Then we moved forward encouraging you to discover some of your own personal qualities and attributes as a unique black woman. We looked at specific issues for black women today and shaped resolutions that were representative both of our group and

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	of you, as a particular black woman with certain needs. Finally, we concentrated on your present status. You developed a personal goal and a contract with each other for accomplishing your goal and supporting each other in this effort.
Facilitator shares her own observations, while seated.	We've been asking for your input all day. Perhaps now may be a good time for you to receive some feedback from us. One main thing I learned today is...
Co-facilitator also comments.	And something I want to share with you about my experience here with you today is...
Continue attending -- while seated.	Throughout the day, you saw us structure ways to promote your interaction with each other. We believe that as we are busy attending to our own individual needs and enhancing our personal identity, we must never lose sight of the fact we are part of a greater group of black women. This, of course, also applies to the fact that we are a part of the greater community, which includes our black brothers, as well as all people of all colors. But our intention was to start with ourselves, as black women with individual needs and roles.

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	And our journey has not ended. You owe it to yourself to continue to find ways to enhance your development. This is a life-long process. But we wanted you to begin today, and we hope we have succeeded.
Continue attending.	We have just one last experience planed, which will give us all one final occasion to emphasize our personal and group strengths.
	In this room today, we have seen you come together as individuals and now we feel, and we hope you do too, the power and strength of working together as a group. To drive this point home more deeply, here's what we would like each of you to do.
	When you are ready, each of you may stand up, one at a time. Then, we'd like you to make two statements.
	First, tell us about one of your personal strengths. And second, declare openly to us that you are committed to helping other black women, directly or by example, to discover their own strengths. Following your two statements, please join hands with another woman who is already standing.

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
Pause briefly.	
Co-facilitator begins activity by naming her personal strength and sharing her commitment with the group.	Alright, I will begin. My personal strength is... I commit myself to helping other sisters reach their goals and know their strengths.
The facilitator extends her open hands and invites a group member to join her.	Will someone join me?
The facilitator and participant both join hands after the participant has given her two statements and wait for a third person.	
Gradually, every member has delivered two statements and has joined hands to form a complete circle.	
Something like this message can be given as everyone is holding hands in the circle.	While each of us has individual strengths, as a group our strength is even greater. Do you sense it? Let our circle symbolize our realization of how much stronger we are when we come together. Let our circle represent the need we share to support one another. Let this be a circle that binds us together as sisters.
	We would like everyone here to just stand for a minute and share our strength and energy through our hands. Let's not talk, but just experience our power as a group. And let's not

PROCEDURES/COMMENTS	FACILITATOR NARRATIVE
	be afraid to look at each other.
Pause for about 1 minute.	
	Is there anything, now, that anyone wants to express -- to an individual or to the whole group?
Pause for a few seconds.	
	* * *
7. EVALUATION	Thank you, each of you, for being so open and helpful to each other and to (Co-facilitator's name) and me.
	And thank you for taking risks to stretch with each other.
Co-Facilitator distributes Workshop Evaluation.	We would very much appreciate your completing this Evaluation and turning it in on the way out. Do not put your name on the Evaluation. Please give us some extra comments on the last question.
	* * *

END OF COMPONENT 6
END OF MODULE III.

MODULE III: ACTIVATING

MODULE MATERIALS

GOAL ACHIEVEMENT CONTRACT

The purpose of this contract is to encourage you to focus on where you choose to go from here. It is one way to help you accomplish the resolution you selected in "The Black Woman's Credo," and is intended to direct attention to your identified personal goal. When you complete this Contract you will follow a thinking process that will be appropriate for all goals in your life. Although the Contract is really just with yourself, discussing it with others can affirm its merit. In this way, the Contract also recognizes the importance of giving and receiving support. Please complete this Contract and discuss it with your triad partners.

PART I

The resolution in "The Black Woman's Credo" at which I want to become more successful is _____

_____

From this resolution I have identified the following personal goal:

I want _____

_____

PART II

I have discovered that there are certain actions I must take to achieve this goal. These actions are:

a.) _____

b.) _____

c.) _____

I have additionally discovered, with the help of my partners, that certain strengths are required to achieve my goal because they influence my actions. It is important that I develop and maximize these strengths. The potential strengths I wish to develop are _____

_____

_____

I will therefore implement a plan to take action and develop my strengths in order to achieve my personal goal. Toward this end, I will accomplish the following tasks (tasks are the specific steps necessary in taking action):

1.

2.

3.

4.

(This list may continue on the back of your contract page, if necessary.) I will give deliberate and serious attention to at least one of these tasks per week over the next several weeks/months. The entire plan will be completed by _____ (specify a date).

To support me in accomplishing these tasks, I will accept the help of

_____ _____

(names of triad partners)

I understand that I will communicate with each of my partners on,

_____, at which time we will review our

(date and time)

mutual progress and provide assistance to each other. If at times I feel discouraged, I realize that I can count on the support of my partners. But I will also remember that I have the capacity and will to succeed in this goal, as I have in past situations. I will draw on the strengths demonstrated in this Workshop and black women's total experience past and present.

_____ _____

(date) (signature)

Signatures and Phone numbers of my partners. _____ _____

_____ _____

When I have completed this plan, I will have given myself the opportunity to accomplish a specific personal goal. I will have developed strengths and implemented actions that are required for achieving my goal and for realizing one of the Resolutions important in my life. I may then choose to initiate another contract of this nature in order to satisfy another personal goal that is important to my identity and development as a black woman.

FUTURE FANTASY SCRIPT

Note: Please refer to facilitator guidelines and relaxation suggestions provided in the Guided Memory Procedure.

"Continue to relax, and from my suggestions, use your rich imagination. Imagine you are sitting before a large white motion picture screen. The screen is blank and everything around it is dark. You are about to see a motion picture of yourself behaving in ways necessary for you to accomplish your personal goal. You are seeing yourself in the near future. It is sometime next week. You see yourself acting and re-acting in ways that will successfully and ideally help you accomplish your personal goal. How you have behaved in the past does not matter.

Now you see yourself acting, feeling, being, as you want to. Who is there? What is the situation? How are you behaving? See yourself acting purposefully, acting calmly, acting confidently or acting with courage if necessary. How so you feel when you behave this way? Now I will stop talking and give you a few moments to see yourself acting and reacting. (Pause for 1-2 minutes.)

Let those thoughts go and move further into the future. Now it is two weeks since this workshop. You are still working on your personal goal. You may be addressing it in a different way, in a different situation or with different people. You see yourself acting, feeling, being, as you want to. Who is there? What is the situation? How are you behaving? See yourself acting purposefully, acting calmly, acting confidently or acting with courage if necessary. How do you feel when you behave this way? Now I will stop talking and give you a few moments to see yourself acting and reacting. (Pause for 1-2 minutes.)

Let those thoughts go and move further into the future. It is now one month since this workshop. You have been successful in accomplishing the personal goal you have identified or are still working toward accomplishing your goal. Where are you? Who is there? How are you behaving? How are you feeling? I will stop talking now and let you see it and experience it. (Pause 1-2 minutes.)

Now let those thoughts go. The movie screen is again blank. Keep your eyes closed and continue to relax for awhile. I will give you a few seconds to focus again on the here and now. You are back in the workshop with other black women who care about you. When you are ready, open your eyes."

EN-ACT EVALUATION FORM

The completion of this form will help us to improve EN-ACT, so the workshop can better assist other black women to realize their full potential. For this purpose it is important that you answer all questions about the workshop experience honestly.

A. GENERAL INFORMATION

For each item, place a check ( ) in the space next to the category that best describes you.

1. Age
   a. under 21 _____
   b. 21-30 _____
   c. 31-40 _____
   d. 41-50 _____
   e. over 50 _____

2. Marital Status
   a. single _____
   b. married _____
   c. divorced _____
   d. separated _____
   e. widowed _____

3. Children
   a. number _____
   b. ages _____

4. Highest level of educational attainment
   a. did not complete high school _____
   b. completed high school/ GED _____
   c. some education after high school _____
   d. bachelor's degree _____
   e. completed graduate degree _____

5. Are you primarily a: (check only one)
   a. student _____
   b. homemaker _____
   c. employed person _____

6. If you checked 5c, please provide more specific information on your occupation:
   a. professional or technical worker _____
   b. manager _____
   c. self-employed _____
   d. clerical or sales worker _____
   e. worker in skilled trade _____
   f. factory worker _____
   g. service worker _____

B. WORKSHOP ASSESSMENT

Please use your workshop agenda and your personal log as references in answering these questions.

1. The following is a list of all the workshop activities. Please rank these parts from 1 to 7 with 1 = the workshop component which proved least useful to you, and 7 = the workshop component that proved most useful.

   a. discussion groups on stereotypical/ideal/black woman _____

   b. information summary/group discussions on black women's identity and sex-roles _____

   c. "guided memory" or remembering the past activity _____

   d. reading and discussing the articles on black women's issues _____

   e. group resolution building _____

   f. "future fantasy" or imagining the future activity _____

   g. small group discussions on personal goals _____

2. What prompted your choice of #1 (least useful activity)?

   _____

   _____

3. What prompted your choice of #7 (most useful activity)?

   _____

   _____

4. One very important thing I learned today about black women was

   _____

   _____

5. One very important thing I learned today about myself was

   _____

   _____

6. How would you describe this workshop to someone else?

   _____

   _____

7. If one thing could be changed in the workshop, I would suggest

   _____

   _____

8. Describe what difference (if any) this workshop has made in decisions about your future goals _____

   _____

   _____

9. Describe how this workshop compares to similar experiences in which you have participated (if any) _____

_____

_____

10. When thinking about the entire workshop today, was there a time when you felt rushed in the workshop -- where you may have felt that things were moving a little too fast? When did this happen? What activity was occurring at the time? _____

_____

_____

11. What were the high points and low points of the workshop _____

_____

_____

12. Below describe any additional comments, suggestions, feelings and/or opinions about your experience here today _____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

13. On a scale of 1 to 10, with 1=lowest and 10= highest, how would you rate EN-ACT? _____

CHAPTER 4

"BUT WHAT IF...?" CONTINGENCIES AND OPTIONS

This chapter addresses issues, procedures and contingencies which were not treated directly in previous chapters. Questions and concerns of potential facilitators are anticipated and alternative approaches are suggested.

1. "But what if more (or fewer) participants show up than I had counted on?"

Our first response is "don't panic." You can almost be assured that one or the other will happen. The number of different roles that black women must juggle simultaneously makes this a real possibility.

There are some precautions you can take to guard against either of these situations happening.

a.) Publicize your workshop early enough to attract a lot of attention.

b.) Pre-register participants.

c.) Compile a waiting list from which slots can be filled if there are cancellations.

d.) Confirm all registrations by telephone or in person.

e.) If you have not registered the minimum number 2 to 3 days in advance (after notifying those on the waiting list), you might want to cancel or reschedule the workshop.

f.) If you have registered the suggested minimum of participants 2 to 3 days before the workshop, you can call persons on the waiting list and invite them to attend.

g.) Have open enrollment at the start of the workshop.

h.) If after all of your preparations fewer than the minimum number of participants show up, consider conducting the workshop anyway. A responsibility to those who did come should be recognized. (We have done EN-ACT with as few as nine women.)

i.) If more participants show up than your maximum limit, use your discretion. If there are <u>too</u> many to make this a worthwhile experience for you and for other participants, simply observe your maximum limit, suggesting that perhaps another workshop can be scheduled at a future date.

2. "But what if a participant comes late, or what if another has to leave early?"

The authors have experienced both of these situations, and we feel that both can be a disruptive influence on the group process. It is our particular bias that if a participant cannot arrive before the first small group activity begins she should not be permitted to join the workshop. Some mention of this can be made at the time advance information is given to registrants.

Sometimes it is not known beforehand that a participant must leave early. However, if it is known at the beginning of the day that someone must leave early she could be allowed to participate if:

a.) the workshop leader <u>has decided not to use dyads</u>, and

b.) the departure time closely approximates the end of a module or component, or lunch break.

Once an individual leaves she should not be readmitted.

3. "But what if my own peers show up and I become self-conscious?"

One of the advantages of EN-ACT is its applicability to a wide range of black women, including those with advanced degrees or seniors in high school. Another advantage is its dependence on a peer-to-peer learning relationship. Use this relationship to work <u>for</u> you instead of against you. If you know a group member has knowledge of a certain area, request that she share her knowledge with the group. After the workshop, get feedback from peers, if appropriate, on how you performed your facilitator role.

The authors have also discovered that peer attendance aids in providing a supportive, positive force in reducing our own initial anxiety. Knowing someone in the group is on one's side is extremely helpful for morale in leading the group.

4. "But what if an activity fails?"

Activities, including worksheets, are means to stimulate and guide the learning process. None of the activities provided is fool-proof, and some may work better than others with certain groups of women. If an activity "fails," remember that it was only a tool and that you can still provide a learning experience without it. There are at least two courses of action to keep in mind for the occasion when an activity does not seem to work as well as one intends.

First, determine whether or not the group agrees with you. Is the failure known to the group or just to the facilitators? Often, some types of "failures" are not percieved by group members - those that pertain to procedure and instruction (structural issues). For procedural failures, inform the group that you need a few moments with the co-facilitator to "touch base" about an activity. The group is perfectly capable of continuing its discussion without you for a while. For errors or mistakes known only to facilitators, make appropriate adjustments and keep things moving.

However, if everyone is aware of a failure, evidence will be found in the group process. Participants' verbal and nonverbal behaviors will change. In this event, rather than neglecting the phenomenon, confront it along with participants. For example: "Somehow, I'm getting the impression that this activity has not worked well. Who else might feel this way?" Then, if and when participants respond affirmatively (and some will supply reasons for the failure), turn the situation around simply by telling the group the object of the activity. "Thanks for your honest feedback. Guess everything doesn't always work the way you think it will. The whole point of this activity was to.... Maybe we could try to respond directly to this point right now, just in an informal discussion." The group is now "back on track," and should oblige you by discussing the topic which was to have been handled through an activity. Your "image" is also intact, because participants will respect you more for admitting

to the problem than ignoring it. After the workshop, co-facilitators should study the failure, find the problem, and take corrective measures for the next EN-ACT. "Failures" should be viewed as learning experiences by the facilitators.

5. "But what if there is group conflict or resistance to an activity?"

This can be a disconcerting situation if the facilitator has not prepared for it before the workshop. The likelihood of internal conflict (within the group) is very slight. Persons who make it a point to fight self-development will probably not be interested in attending EN-ACT. One way to control for a desired "attitude" is to make EN-ACT's purposes and expectations clear to prospective group members in publicity and through personal contact before the workshop (that period when people call for more information to assess whether EN-ACT will meet their needs). However, if group conflict arises, there has usually been a communication breakdown of some kind. Someone has not used effective listening. Remind the group about the ground rules referred to throughout this manual (mutual respect, openness to differing opinions, etc.), and in particular during the "Setting the Climate" activity. Intervene by slowing the process down and by exerting more control over the situation. Often, people are not disagreeing at all -- they may be saying the same thing in a different way. If so, point this out, and mention that attacking ideas is one thing but attacking an individual is quite another.

Two other phenomena indicating "dissonance" in the group may also occur. First, an individual may demonstrate negative behaviors because she does not feel "included" in the group. Perhaps because of age, socio-economic background or certain life events, this person feels "different" from the others. Give the woman some special attention by publicly reinforcing her contributions to the group and by drawing out commonalities between this person and other participants. The authors have found that this kind of individual may feel "isolated" only temporarily; EN-ACT, as a group effort emphasizing shared experiences, tends to encourage acceptance and closeness among all types of participants. Differences become unimportant and artificial.

A second instance in which a participant may appear to be "resisting" the group experience occurs when the workshop brings out sensitive material that the person is not ready to share. In this case, make it clear that the group member need only share what she chooses.

6. "But what if the same participant insists on monopolizing the discussion?"

The facilitator should not be too harsh on the monopolizer. Often, she may be seen as an assertive role model for others in the workshop. To the extent the group process is jeopardized, however, the facilitator must intervene.

Without questioning this participant's motives or needs, the facilitator may suggest to the person that while her contributions are valuable, the facilitator is concerned about others having the opportunity to talk.

EN-ACT is, after all, based on open expression and interaction. This suggestion can be shared privately with the monopolizer during a break, perhaps by soliciting her cooperation in helping you to help others express themselves more openly in the group.

7. "But what if the activities or discussions last longer than the time allocated?"

   Get prepared now, because this is predictable. There is never enough time, especially for the discussion activities. Everyone wants to express opinions and feelings.

   For this eventuality, examine your final version of EN-ACT before the workshop and identify contingency plans for activities that are guaranteed to go on and on. The primary agenda items to look at now are the pre-and-post Information Summary discussion groups (Module I); the personal strengths activity and group resolution building (Module II); and the integration discussion (Module III). The facilitator will find that "stealing time" from any discussion period is impossible. So instead, decide what must be cut and how prior to the workshop.

   Of course, sometimes there will be no other choice than to declare, "I'm sorry, group, but we really must move on now." Participants may also be encouraged to use page four of the Personal Log, "Thoughts/Feelings I Want to Share With Group Members," as a way to remember any burning comments, and then to share those ideas at a break or lunch period with particular group members. A caution: unless you have had experience in conducting guided fantasies, never plan to alter the procedures specified in this manual (Chapter 3) as a way to conserve time.

8. "But what if the group just doesn't want to talk?"

   The only conceivable way this could happen would be with a captive audience of participants who did not want to be there in the first place. In this case, the facilitator would spend more time in the "unfreezing" or preparation stage with participants. Until members are ready for growth, no personal movement can be expected. The authors caution the use of EN-ACT as a mandatory experience. The workshop is based on choice and respect for individual determination.

9. "But what if I make a mistake?"

   What if you do? Use your good sense of humor to laugh at yourself, and others will laugh with you. Participants are generally very supportive and understanding. Besides, it is okay for the group to know you are human -- like themselves. If you make a mistake, claim it, accept it, and move on.

10. "But what if the group wants to talk about one thing and it's supposed to be talking about another?"

Whatever the topic, the discussion has emanated from some stimulus that you have provided. Call the change of topic to the group's attention and try to connect it with the issue at hand. When there is especially "meaningful" departure from the subject, permit discussion, watch the time, be prepared to revise an initial plan if necessary, and then eventually bring the group back to its task by summarizing the discussion and relating it to the initial issue. An example of this may be the group's need to engage in an extended side discussion about black men and their roles, generated from one of the resolutions the group has formulated.

11. "But what if I just don't know how to handle something and I panic?"

This infrequent occurrence may pertain to your feeling overly responsible for workshop leadership. The panic felt will likely be internal and not necessarily nor immediately discernible to the participants. Share the leadership more often with your co-facilitator and with the group. If the panic is pronounced, inform your colleague and the group that you are leaving for a few minutes. Outside, get some fresh air or a drink of water, and apply some basic relaxation techniques from one of EN-ACT's guided fantasies.

If a crisis happens with a participant in the group, attend to that person. Ask the individual if she needs something from the group (like some positive stroking) or if she would prefer to leave for awhile. A facilitator should accompany the person. Even if you have not had training as a mental health practitioner, you are still able to intervene in a crisis situation with a participant. Draw on your own resources and experiences as a black woman and share some of that strength with the person.

If your panic is related to feeling lost or overwhelmed in the group process, due to the high energy level and/or a temporary lack of order, get the group's attention ahd share your feelings with participants. "I'm experiencing some confusion right now, and I'd like your help. Will someone please summarize where we are in our discussion?" At least one group member will come to your assistance.

12. "But what if the closure activity is inappropriate to my group?"

The "binding circle" activity was selected because it requires no equipment and presents no budget problem. We also believe that group closeness could be reinforced through the physical joining of hands. However, there are other closure activities that may also be considered, at some cost and with limited "equipment."

The "basket of apples": the facilitator tells participants the apples lose some of their beauty when separated from each other in the basket, and then empties the basket so that the apples scatter over the floor. The facilitator describes the apples as "for all seasons," durable, sturdy, yet beautiful. Each participant is then asked to share a strength with the group, to pick up an apple, and to place it back in the basket. At the end, the basket has been replenished by the sharing

of strengths from individuals. The full basket of apples represents the combined strengths and beauty of the group. The apples can be given to participants upon departure.

The "chains": group members contribute strengths by individually looping green paper strips around and securing them together with tape. Green is used to represent "life." The facilitator describes how chains, once viewed as tools of bondage, may also be seen as symbols that bind us together as black women.

The "flowers": group members contribute strengths once more. This time, the individual places a flower in a vase as a personal asset is shared with the group. The facilitator describes the beauty of an individual flower, but mentions that when the flowers are combined into a bouquet, a new and more powerful effect is perceived. The facilitator likens this to how black women need each other as support persons, but need not sacrifice their own individuality.

Each of the above closure activities emphasizes the same general goal: to recognize the uniqueness of individual group members and to fortify the importance of group support.

CHAPTER 5

FURTHER CONSIDERATIONS

Modifying the workshop to suit the needs and resources of specific groups is discussed and alternative formats are provided. Follow-up activities and evaluation procedures are suggested.

Closing this manual is much like closing the workshop. There is always something more to add, some issue to emphasize, some point to clarify. As you will find as a facilitator, these desires must be tempered by what is practical and essential. Similarly, this final chapter is intended to bring together the practical and essential considerations of EN-ACT and of this manual. Suggested modifications, ideas for follow-up, purpose of evaluation, and becoming an EN-ACT facilitator will be discussed.

SUGGESTED MODIFICATIONS

This section provides suggestions for adapting EN-ACT to the special needs and interests of particular groups of women. Three options to be discussed are:

Revising EN-ACT from a full day's agenda to a two to four hour experience;

Alternative presentations of the Information Summary on black women's identity and sex-roles; and

Suggestions for adapting the recommended set of readings on black women's issues.

Revising the EN-ACT format

The model presented in this manual calls for a day-long workshop. However, resources, facilities, and the specific needs of your group may encourage you to consider revising EN-ACT to a workshop of two to four hours in duration. The six suggested modifications are based on the nature of the activities, their related goals and objectives, and the degree of personal and affective involvement required of the participants. EN-ACT should be seen as a prototype where you, the facilitator discover its themes and variations, and generate your own "signature" EN-ACT. Knowing the needs of your group members will enable you to determine which combination of workshop activities would be most benefical.

Following are six suggested component combinations from which workshop activities may be selected depending upon your purposes. Any of these combinations can be presented in a half day session.

1. Purpose: To provide a perspective on black women's identity and sex-roles by focusing on the racial and gender status.

   Applicability: Suitable as an introduction to a seminar or course on black women. Also for use as a refocusing experience for women in transition. These activities require a minimal level of personal and affective involvement from participants.

   Activities: Orientation
   Stereotypical/Ideal/Black Woman Discussion Groups
   Black Women's Identity & Sex-Role
   Orientation: Information Summary
   Identifying General Themes & Personal Meaning

Revisions: Extend time limits for activities before and after The Black Woman's Identity and Sex-Role Orientation: Information Summary.

2. Purpose: To encourage an awareness of the relationships between past, present and future and their impact on individual goals.

   Applicability: Recommended for task-oriented groups who would value an overview of their heritage and an understanding of the process of self-development. Requires a high level of personal involvement and interaction among participants.

   Activities: Black Women's Identity & Sex-Role Orientation: Information Summary
   Stereotypical/Ideal/Black Woman Discussion Groups
   Guided Memory Procedure
   Identifying Personal Strengths
   Looking at Black Women's Issues
   Black Woman's Credo
   Identifying Personal Goals

   Revisions: No major revisions necessary. Does not include goal achievement contract. May be helpful to provide resource list of other personal growth opportunities (seminars, workshops, courses, etc.).

3. Purpose: To stimulate an appreciation for how individual strengths contribute to the black community; brings out the importance of black women's support systems.

   Applicability: For use with women who may need to increase their level of self-esteem.

   Activities: Guided Memory Procedure
   Identifying Personal Strengths
   Looking at Black Women's Issues
   Black Woman's Credo
   Identifying Personal Goals
   Integration Activity
   Wrapping Up

   Revisions: No major revisions. Does not include goal implementation. Facilitator might include a resource list of other workshops, courses and personal growth opportunities.

4. Purpose: To promote an understanding of how racial-gender affiliation influences positive personal goal achievement.

   Applicability: For participants with a high level of self-knowledge and relative sophistication in cognitive and task-oriented activities.

   Activities: Looking at Black Women's Issues
   Black Woman's Resolutions
   Identifying Personal Goals

Future Fantasy Procedure
Goal Achievement Contract
Integration Activity
Wrapping Up

Revisions: No major revisions necessary.

5. Purpose: To recognize the ways in which issues of personal identity are held in common with other black women.

   Applicability: Suitable for groups requiring a balance of cognitive and experiential activities, with emphasis on personal strengths.

   Activities: Black Woman's Identity and Sex-Role Orientation: Information Summary
   Guided Memory Procedure
   Identifying Personal Strengths

   Revisions: No major revisions necessary; extended time limits for group discussions suggested.

6. Purpose: To provide an understanding of developmental issues affecting both cultural and individual identity, with an emphasis on personal goal formation.

   Applicability: For groups able to assimilate cognitive material quickly.

   Activities: Black Woman's Identity and Sex-Role Orientation: Information Summary
   Looking at Black Women's Issues
   Black Woman's Credo
   Identifying Personal Goals

   Revisions: No major revisions necessary; does not include goal implementation.

Alternative Presentations of the Information Summary

In addition to the method of presentation of the Information Summary (described in Module I) other approaches to presenting this material may be more suitable for your group. For example, if the participants are already familiar with the information and concepts, they may prefer to read the Information Summary as pre-workshop material. During the workshop, the facilitator reviews the important points.

Another approach is to present the Information Summary in an informal manner by describing the main points of the document in language that is clearly understandable for all the participants.

Modifications of Readings

Sixteen articles or adaptations are provided. You should feel free to substitute or include additional readings appropriate to the needs of the women in your particular workshop. The following guidelines may be helpful if you choose to include additional reading material:

The readings should be relatively short. Lengthy materials can be edited or adapted for essential content. Reading time should be less than ten minutes.

Language and concepts should be modified so that they are not too difficult or technical for the group to read and understand.

In order to stimulate discussion, articles reflecting several viewpoints about black women's roles need to be provided.

Include readings which reflect different areas and issues of concern to black women reflecting the categories presented in the Information Summary - relationships, education and work, and personal issues.

IDEAS FOR FOLLOW-UP

EN-ACT has built into the workshop format a support system in which members contract to do individual follow-up with each other. It is hoped that the workshop activities will provide the level of personal involvement needed to develop a commitment to do follow-up with each other. The facilitator can help by emphasizing the importance of following through on the contract.

Another idea for follow-up is the production of a workshop directory, in which participants may list their names, addresses, and telephone numbers. If collected by the facilitator early in the workshop day, the information may be duplicated and distributed to all group members at the close of the workshop.

Follow-up may also be done through a monthly coffee hour or rap session. Some or all of the participants can meet to discuss progress and to continue to offer support for each other. The coffee or rap sessions may be arranged by the facilitator or by individual group members themselves. The facilitator might consider arranging the first such activity and participants can do any other subsequent ones. A word of caution to the facilitator is necessary here. Participants may expect you to continue to be involved in planning post-workshop activities. It is important for you to emphasize that their independent involvement with each other is more desirable.

As one final suggestion, you might want to make a phone call to each participant a few weeks following the workshop. In this way you will be able to ascertain the lasting effects of the workshop, ask about progress in working on personal goals, and offer encouragement and support. It would be a good idea at this time also to suggest that participants arrange some kind of follow-up activity on their own.

PURPOSE OF EVALUATION

Evaluation serves a purpose both for the workshop facilitator and for the participants. For the facilitator it is important to know how you and the activities affected the learning process for the participants. An understanding of what was facilitative in helping participants accomplish the goals and objectives of the workshop, and what was not facilitative, is important. Evaluation will allow you to do some adjusting before another workshop is undertaken. If a particular activity or some of an activity was not helpful, there may be some things identified for your consideration when planning for another workshop. A copy of the EN-ACT Evaluation is included at the end of Component Six in Chapter 3.

Workshop participants can also benefit from evaluation because it helps to reinforce growth that has occurred. The Personal Log will serve as a running account of the group member's personal development, allowing each participant to judge the quality of what has occurred by measuring the responses she has recorded after each component against her stated purpose for attending the workshop, and against the desired outcomes stated for the workshop. The fact that the participant is able to measure her growth in this way helps to reinforce that growth.

Finally, EN-ACT has built-in summary/discussion periods, during which the participants as well as the facilitators may evaluate specific activities and experiences. These occasions for open sharing will provide you and your group members with an on-going measure of individual and group reactions to workshop material. This kind of subjective and continuous oral evaluation is just as important as are any results acquired through an evaluation tool administered at the end of the workshop.

BECOMING AN EN-ACT FACILITATOR

"Can I really do it?" You will be able to answer that question for yourself by responding to these:

Do you have a sense of your own identity as a black woman?

Do you have someone in mind to serve as co-facilitator?

Do you have one or more trained persons available to provide individual counseling to participants, if needed, after the workshop?

Do you know of some black women who would be interested in the EN-ACT experience?

Do you have access to a comfortable facility?

Do you, or does someone you know, have the time to plan, publicize, and organize EN-ACT?

Do you have three or four days to study this manual carefully and to "modify" EN-ACT as necessary?

Are you creative, self-confident, sensitive to others, and comfortable in groups?

Do you have a lot of motivation and perhaps a little bit of "ham?"

If you are able to answer these questions affirmatively, you are well on your way to providing an important life experience for potential group members. The tasks of planning, organizing, adapting, and conducting EN-ACT will be, as it has been for the authors, a challenging and rewarding experience. It has something to do with the personal relevance of EN-ACT and the emphasis it places on the dignity and uniqueness of black women.

Probably the single most important determinant in your assessment of EN-ACT, its applicability to participants, and its meaning to you, is <u>your</u> belief system. EN-ACT, as an experience that assumes and embraces the worthiness of black women, has a powerful value. For even more significant than the questions posed above are these:

Do you believe that you and other black women have something to learn with and from each other?

Do you believe that black women share common concerns, joys, and frustrations?

Do you believe in black women's actual and evolving potential?

These and other more personal questions must be addressed before you give serious consideration to EN-ACT. This manual has not only attempted to stimulate your interest in the workshop, but also to stimulate your awareness of the shared concerns upon which EN-ACT is based. It is time to give ourselves attention -- to share with each other the courage, love, nurturance, and even the anger, struggles, and weaknesses, that have collectively served as the core of our survival over the centuries. We have listened to others who have spoken for us, and now it is time to speak for ourselves. Only then will we be able to get rid of stereotypes, dispel myths, and address misconceptions that have been generated about black women -- and that some of us have even bought.

EN-ACT, we believe, is a start. See if you agree with us by letting us know your experiences with the workshop. See if EN-ACT begins to validate Shange's (1977) celebration of black womanhood:

sing a black girl's song
bring her out to know herself
to know you
but sing her rhythms
carin/struggle/hard times
sing her song of life
she's been dead so long
closed in silence so long
she doesn't know the sound
of her own voice
her infinite beauty
she's half-notes scattered

without rhythm/no tune
sing her sighs
sing the song of her possibilities
sing a righteous gospel
the makin of a melody
let her be born
let her be born
& handled warmly. *

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APPENDIX A

WORKSHOP READINGS

RELATIONSHIPS: MALE/FEMALE

Adapted from: Black Macho and the Myth of the Superwoman

by

Michelle Wallace

Michelle Wallace believes that for the last fifty years there had been "a growing distrust, even hatred, between black men and women." This is the result not only of racism, but the failure of black men and women to examine and analyze their relationships during and after slavery. Instead, people have pushed and accepted some myths that have clouded the reality of black male/female relationships and have prevented the unity that was necessary for the Black Revolution to succeed.

Some of the primary myths are that black women, in cooperation with white men, have worked to keep black men from being men; and that slavery was much worse for black men than for black women because the man "was not permitted to fulfill his traditional role as a man, that is as head of his family, sole provider and protector." Believers in these ideas feel that black women must step back, be silent and allow black men to realize their manhood without interference.

Wallace challenges these myths by citing the many ways that slave men and women had available to them to excel in their work, thereby gaining self-respect, respect from others and often special privileges from the slave master. She also writes that in spite of family members sometimes being sold and separated from their loved ones, two parent households were more the rule rather than the exception; and that husbands and wives worked together to deal with the pressures after slavery and Reconstruction that came in the form of "the thousands of lynchings, and the group effort on the part of white men to sever the black man's penis from his body and render him economically unable to provide for his family, despite his legal freedom."

In the media (movies, radio, television, newspapers, etc.) White America created negative stereotypes of blacks that blacks came to accept as real behavior for themselves. The Ku Klux Klan and the lynch mobs claimed that their mission was to protect white women from oversexed black males; and although the majority of blacks who were lynched were not even accused of raping white women, black men came to regard white women as symbols of freedom from hatred and oppression. With the love and pursuit of white women by black men came their rejection of their black women. Michelle Wallace feels that this is one of the ways that blacks continue to show that they cannot think for themselves and still act on the basis of America's racist and sexist influence.

Adapted with permission from: Black Macho and The Myth of the Superwoman. by Michelle Wallace, The Dial Press, 1978, pp. 13-33.

RELATIONSHIPS: MALE/FEMALE

Adapted from: "The Seduction of a Macho Man"

by

Julia Hare

The macho, a man who has an exaggerated awareness and way of asserting his masculinity, does not really love himself. He has actually given up on the possibility of being loved by others and seeks to patch up his injured self-esteem with self-love. He may want or need many women and an extreme obedience from a woman as symbols of female love he wants but cannot feel. Other macho men seem at war with women, seeing every woman as a replica of their mothers who dominated them as children. They repeatedly fight out all unresolved conflicts with their mothers and fear romantic love as an insecure situation in which they may lose all.

"The black woman is tired of standing in for too many black males' mothers and doubly tired of supporting two egos, her own and his, tired of raising one "boy" after another when they're not her sons. We can't stand the simple pain of his displaced rage too much longer, though we know the problem and from whence it springs."

A certain kind of black man blames all his failures on his black woman, yet keeps all the successes for himself alone. The woman may feel that her decisions, especially in terms of handling money, are more practical than his, but she is threatened with losing her man, or at least causing his downfall, if she doesn't go along with his ideas. "The strong black woman feels frequently that she is regarded as a mere workhorse with no time off for 'strong' behavior on the job or in the family either."

Feeling neglected, some women fall into the fantasy that an outside man will make it easier for her to tolerate an unhappy marriage. In many cases, their husbands are having affairs too.

Sneaking around in our relationships cannot help change our social conditions. We need instead strong discipline and social and psychological stability. It may be necessary for us to consider different family forms, such as polygamy, if the current ones have outlived their usefulness. This should not be an excuse for the black male "to fail his role and his commitment in his matings." But the black man must be given help and a chance to believe in himself and to know that his black woman believes in him.

Adapted with permission from: "Coping With Male/Female Alienation in the Coming Bad Years," Black Male/Female Relationships, Nov./Dec., 1979, Vol. 1, No. 2, pp. 17-18.

RELATIONSHIPS: MALE/FEMALE

Adapted from: "The Political Implications of Social Stereotyping of Women and Men Among Black and White College Students"

by

Barbara F. Turner and Castellano B. Turner

In order to show whether black and white college students differ in acceptance of the idea of male dominance in the family, a study was done using black and white men and women. It was suggested that because black women are more frequently employed than white women, black women would be viewed as more powerful in the family, in relationship to men, than white women. It was further suggested that these differences in power would have some effect on how each sex within each race views his/her own sex and the opposite sex.

To determine if differences between blacks and whites existed concerning the idea of dominance, and if so-what differences, students were asked to give their opinions about men and women in general. For example, some questions asked were: "Do you see most men as reliable or unreliable?" "Do you see most women as reliable or unreliable?" Some terms the students were asked to use when giving their views of men and women were: strong or weak, responsible or irresponsible, and smart or dumb. The main findings of the researchers were:

1. White women were the only group to view the opposite sex more positively than their own sex.

2. Black women did not think of men in such ideal ways as white women did.

3. Black women, more than black men or white women and men, saw men as being unreliable.

4. Only black women saw women as being more reliable than men.

There were some conclusions drawn about the men and women in this study. One is that regardless of social or economic class, white women viewed men even more positively than men viewed their own sex. Another is that black women were especially likely to see men as unreliable. A final conclusion was that black women do not view men more positively than they do other women, and that white women do view men more positively than other women.

The researchers suggested, in view of what they found, that "the goal of sexual equality in America might be furthered if the relatively equalitarian black family is taken as a model by whites."

Although this study did reveal the negative effects of racism, the tendency of many American black men and women to feel distrustful and victimized by each other, the positive insight should be actively pursued by other ethnic groups in America. Urging black women to embrace the idea of male dominance would not promote the cause of racial equality in America.

Adapted with permission from: Sociology and Social Research, January, 1974, Vol. 58 (2), pp. 155-162.

RELATIONSHIPS: MALE/FEMALE

Adapted from: "We Can Work It Out"
by
Nathan and Julia Hare

We must understand our problem before we can find a solution to it. Too many black males and females say one thing while practicing another. We also look at our condition and the world through rose-colored glasses, using psychological theories to deny our difficulties. "At a certain time in the struggle against oppression, whenever the oppressed begin to feel too weak to violently confront the oppressor head-on, especially when we have recently tried and believe we have failed, the oppressed will seek instead to focus on persuading the oppressor of their native worth." We strive to convince the white man of our worth when he actually fears that we just might be superior, especially considering how we have dominated sports and entertainment. "So it appears that we have tried to convince the wrong man. What we need to do is convince ourselves of our own true worth." But we must also admit to ourselves that we have problems in our families that are a result of racial oppression.

We must understand how oppression affects our relationships and learn new ways of feeling toward ourselves and others, new ways of responding one on one, and unlearn the old outmoded ways that have hurt our relationships. But "before we can change we must feel like changing; before we can change others...we must change ourselves."

We must understand ourselves and our emotions. It's important to recognize the black male's secret doubts and his need to feel that his woman believes in him in order for him to move toward realizing his potential. When hard times hit, the black woman strongly criticizes her mate for failing in his masculine duties, who in turn blames and criticizes her for not fulfilling the aspects of her feminine role. They spend so much time and energy correcting each other that they neglect to correct themselves and the criticism and counter-criticism continue.

In a situation in which the woman works, the black man often avoids communication with his wife, feeling that her complaints about the working world are actually condemning him. He retreats to the street. The woman may cooperate by avoiding family conflict. "What they lose and miss as a couple are the many small skirmishes any contestants need before facing the Olympiad. Moreover, they fail to develop the feeling — itself an ever present inspiration and a tranquilizer of family strife -- that, whatever comes up, whatever happens, somehow they know they can work it out."

The white woman in her relationships with black men, tries to help and guide her black mate into good connections in the marketplace and gives him the support he needs while he learns to function there. By contrast, black women, long familiar with the failure of their mates, fathers, grandfathers and slave forefathers, tend to be more nagging and scolding than supportive and could well use some of the white woman's

approach. Treating the man as an infant learning to walk, she would encourage him, guard against killing his spirit or inhibiting and frightening him, and never, even in anger, let him know that this is what she is doing. "It is the black male who must and will soon get up and walk, but it is the black female who must encourage and reinforce him in his early trials and tribulations." The black man who has learned to feel loved and fully adequate will feel he can cope with any conflict in this society and will strive to strengthen his family relations.

We as a people have a task to improve our intimate relations and work toward changing the social order so that we and those coming through and after us will be able to experience the free and healthy relationships that cannot exist in an oppressive and decadent society.

Adapted with permission from: "Coping With Male/Female Alienation in the Coming Bad Years," Black Male/Female Relationships, Nov./Dec., 1979, Vol. 1, No. 2, pp. 17-18.

RELATIONSHIPS: MALE/FEMALE

Adapted from: "When You're in Love with a Strong Black Woman"

by

Nathan Hare

Many black women blame black men for their financial problems and their emotional problems as well. But no one thinks about the broken dreams of the black man. The black woman will chastise the black man for his financial failures, then compare him to white men, when it is the white man who is making it so hard for black men to fulfill their financial responsibilities. As economic conditions get worse, black women will lose their faith in the capabilities and good intentions of men who are not financially strong.

Our personal relationships are shaped and affected by the circumstances in which we find ourselves. These conditions will remain the same until we do something about them.

The oppressor often controls black men by pulling black women away from their old customs and ideals and winning them over to his values of materialism. Many women secretly want their men to resist oppression but fear that the white man's reaction may mean loss of a job or the inability to meet the furniture bills or second mortgage on the house. "She will frankly urge other men to wreckless militancy, but it falls a different story when it comes to her own fellow."

"In her relationship with the black man, the strong black woman may long to subdue the male but, once having succeeded, lose interest in him." Some researchers have found a pattern "among peasant women wherein they didn't feel loved unless they were suffering, apparently as they had seen their mothers suffering before them at the hands of their fathers and other men." It has been noted also that the black woman is proud of her strength, but feels that history has forced her to be strong and that her strength is a problem in relationships with black men. "The black woman longs for a black man with strength and prominence, even the chance to be weak sometimes, to have a steady shoulder to lean on, but fears to let herself go, cannot indulge her luxurious fantasies that the black male will still be there and even that he will be a steady leaning post in times of storm and trouble."

The black man is relatively powerless and this must be dealt with by black people. White feminists are clouding the issue with the notion that men don't need to be strong economically or psychologically. But the white man hasn't lost any strength as a result of feminism; only black men have. "The white race has a woman problem; the black race has a woman problem and a man problem in that, unlike the white man, the black man is also oppressed. The white woman has only to raise herself to the level of her man." If the black woman moves up without the black male moving up at the same time, "she will compound her romantic problems and

her isolation and too often look around to find that there is no strong black man to stand beside her." But we need the strong black woman and must love her and learn to live with her, "for she, the strong black woman, will rear our strong black race."

Adapted with permission from: "Coping With Male/Female Alienation in the Coming Bad Years," Black Male/Female Relationships, Nov./Dec., 1979, Vol. 1, No. 2, pp. 15-17.

RELATIONSHIPS: FAMILY

Adapted From: "Factors Related To Stability In Upwardly Mobile Black Families"
by
Harriette Pipes McAdoo

Because no careful study of the black middle class had been made since the 1930's and 1940's, psychologist Harriette Pipes McAdoo undertook a study in 1976 that would challenge the accepted stereotypes about middle class black, their lifestyles, family structures, and relationships with poor and working class blacks. The study focused on 178 middle class blacks in Washington, D.C. and a nearby suburb. Families were selected on the basis of income, ages of the parents, and the parents, and the presence of school children in the home. The researcher held separate interviews with each father and mother to identify likenesses and differences among these black middle class families.

McAdoo made a number of interesting findings through her study:

1. That there were several different types of middle class lifestyles: the "traditional" family "who through frugality, industriousness and education became teachers, preachers and doctors...and have quietly taken for granted comfortable incomes, high levels of education and fine personal possessions; the "bourgeoisie" families who were highly interested in cars and clothes; a combination of the "traditional" and the "bourgeoisie"; and those who mixed "their urban and suburban styles with African pictures, clothing, and celebrations such as Kwanza."

2. That contrary to the stereotype of the female headed black family, 72% of the families had two parents.

3. That although the "rags to riches" process works for other ethnic groups in this country, there was no one in the survey who moved into the middle class without their parents having first achieved at least working class status.

4. That members of first generation middle class families value education more, have more college training and earn larger salaries than members of long established middle class families.

What McAdoo considered her most significant finding was the existence of a network in which middle class families exchange help with their relatives and close friends in the areas of child care, financial help, emotional support, help with repairs and chores, and gifts of clothes and furniture. Every person interviewed credited their extended family with helping them attain their middle class position and the majority of them maintained strong ties with their kin. Exchanges of help were seen as accepted family behavior which had mutual benefits and were seen as more reliable, sensitive and helpful than assistance from social agencies. McAdoo also felt that the sharing patterns could be carryovers in our heritage from social practices in Africa.

While the newly mobile families felt more responsible to their non-mobile relatives, McAdoo thinks that helping patterns might not be as intense as families remain middle class. But the kin help patterns remained strong across all mobility patterns. She also noted that white families might develop similar patterns of help exchange in order to cope with the rise of "dual-career marriages" and the accompanying pressures that blacks have long experienced.

Adapted with permission from: Journal of Marriage and the Family, November, 1978, pp. 761-776.

RELATIONSHIPS: FAMILY

Adapted from: "The Black Woman and Child Rearing"
by
Janice Hale

This article examines the relationship between black women and their children through a discussion of child-rearing practices. Here, child rearing practices is divided into two categories: 1) those practices in black child-rearing that developed due to the racism and oppression black people have experienced in America; and 2) those influences on black child-rearing that come from African culture.

As relates to the first category, black child-rearing must deal with a basic conflict that exists between what may be called the "American view of the world" and the "African view of the world." The African world view tends to support the cultural values of community cooperation and group responsibility. On the other hand, the American world view tends to support the cultural values of competition, individualism and idependence. The role of the black family has been to balance these two opposing world views.

Black children must be prepared to not only behave in the manner of the culture in which they live, but also to take on those behaviors of the majority culture that are needed to advance economically. In view of this, black mothers have the following tasks: 1) to ignore those white child-rearing practices that are irrelevant to black children; 2) to make their homes safe and secure places for black children to grow up in; 3) to help black children to develop positive self-images; and 4) to inspire a strong desire to achieve in black children.

The second category of child-rearing practices relates to African heritage. It has been suggested that blacks are a very emotional people and that the emotion-charged, people-oriented quality of black expression is also a part of an African heritage. For blacks in America, the church has historically been one major avenue for black expression as well as functioning as a kind of extended family fellowship. Thus, the church provides children with other significant adults to relate to. For blacks, membership in the church is often not limited to Sunday morning worship service. Throughout the week, it provides children and adults with a peer group, and gives blacks an opportunity to provide leadership, and exhibit and develop feelings of accomplishment through participation in church organizations and activities. In other words, black churches in America are much like the extended family communities in African culture.

It has been shown that child-raising practices influence the development of people-oriented behavior. Although it has been reported that there is a minimal amount of verbal interaction in lower class families, which includes many black families, there is an abundance of communication in other ways within these families. These other forms of communication include mother's cuddling of baby and children, and various facial expressions used to make a point. For blacks then, these practices may be related to the distinctive cultural styles of black children.

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RELATIONSHIPS: FAMILY

Adapted from: "The Black Woman and Family Roles"

by

Carrie McCray

This article examines the family roles of the black woman. The black family and the black woman have too frequently been labeled as being different or "abnormal" in relation to the "traditional" woman and the "traditional" family. Now that families in general are becoming less and less traditional, what used to be viewed as different from accepted standards in terms of family structure is now being seen as just a different form of the family. Viewing departures simply as different, rather than placing a negative value on that difference, suggests the beginning of a more healthy image for non-traditional family structures.

The sense of caring and social responsibility in the black community, in addition to strong ties to kin, have kept black families together and strengthened their functioning. The sense of caring or the value of caring for others which is held by black families can possibly be traced to several sources. These sources are: 1) the African cultural heritage of black people; 2) strong religious beliefs; 3) caring roles into which blacks have been placed due to various social and economic situations; and 4) recognition of the need to support each other in order to survive the oppressive forces of society.

The adaptability of the black woman in assuming a provider role for her family when necessary has been a positive factor in black families. Assuming the role of provider sometimes becomes necessary because black male unemployment and under-employment rates are higher and his life expectancy is lower than those of the white male. For some groups in our society, male and female roles have traditionally been more distinct. Traditionally, the father has been the provider, protector, and disciplinarian while the mother's role is one of homemaker and taking care of the children. Historically however, this clear-cut distinction between the roles of father and mother has not been relevant for most black families.

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EDUCATION/WORK

Adapted from: "A Statistical Portrait Of The Black Woman Worker"
by
Alexis M. Herman

The Black woman has been a prevalent part of the sharply increasing labor force participation of all women that began to occur after World War II. In fact, she now has a higher participation rate than that of the white woman worker, 51% for Black women as compared with 48% for white women.

As with all women, the majority of Black women work because of economic need. Most of these women who are single must support themselves; others who are widowed, divorced, or separated may have to support themselves and children as well. And since a portion of the married women have husbands with low incomes, there is a need for two incomes to enable the family to have at least a decent standard of living, particularly in the face of constantly rising inflation.

Like all women, the Black woman is more likely to be working if her husband's income is low, and less likely if she has small children in the home, regardless of her education and training. Interestingly enough, though, if she is married her chances of working are greater, whereas a white woman is less likely to be employed if she is married. The average woman who was born in 1960 can expect to work at least 20 years during her lifetime.

For the Black woman who works full time throughout the year, her median income is a little lower than that of the white women but is considerably below the income of both Black and white men. Although government data are not available on the average income of Black women workers in various fields and professions, we have other evidence which shows that the low income of many Black women can be attributed largely to the types of occupations in which they are employed.

About 46% of minority women were in white collar jobs in 1977, as compared with 66% of white women. On the other hand, a higher proportion of minority women (18%) than of white women (14%) were in blue-collar work. White-collar workers are those employed in professional and technical jobs, managerial and administrative work, sales, and clerical occupations. Blue-collar workers are those in craft jobs, including the skilled trades, operatives who handle transport equipment or work in factories, and other nonfarm laborers.

A large proportion of minority women workers were in service occupations in 1977 - 35% compared with 19% for white women. Service work includes jobs in private households, as well as in food service businesses, health service workers such as dental assistants or nursing aides, personal service workers such as hairdressers, and protective services such as police.

The occupational distribution of the Black woman should continue to improve as she moves in to more skilled and professional jobs where the pay is generally high.

There has been a significant increase in the educational attainment of Black women workers. Their median years of schooling rose from 10.5 years in 1966 to 12.3 years in 1976. The educational gap between Black and white women workers has narrowed appreciably; the median years of schooling for white women workers was 12.6 years in 1976.

This somewhat brief statistical overview of the Black woman worker clearly indicates that she is still on the bottom rungs of the economic ladder. It is particularly important, therefore, for her to prepare for jobs that are in demand, that pay well, and that are personally fulfilling. She no doubt will experience, to some degree, the effects of sex and race discrimination for some time to come. But these barriers should continue to fall as a result of stronger enforcement of equal employment opportunity and affirmative action programs, and through other measures to open more non-traditional training and job opportunities to women.

Adapted with permission from: The Black Collegian, May/June, 1978, Vol. 8, pp. 30-31.

EDUCATION/WORK

Adapted from: "Employment Opportunities for Black Women in the 1980's"

by

Alexis M. Herman

Employment opportunities are better today than ever before for black women with skills needed in the job market for two reasons: 1) Black women are better educated than ever before and more qualified; and 2) the affirmative action policies to hire more women and minorities. Black women should be able to make occupational and economic progress in the 80's; although much will depend upon how the unpredictable changes in economic and social conditions affect the demand for workers.

Competition for jobs will be stiff because there will be over 3 million more college graduates than jobs available for them. College women might not be able to find a job in their chosen field, although they should be able to find some job and not experience long-term unemployment. College graduates are still more likely to hold the highest paying jobs in the professions and management. Employment of professional and technical workers is expected to grow throughout the decade with good opportunities in the energy and environmental fields as well as health services and computer related industries.

The majority of black women hold jobs in the service, sales, clerical, and teaching occupations. There will continue to be openings in these traditional areas for black women, but opportunities will not be as numerous as in non-traditional areas and salaries are generally lower, contributing to the fact that black women, as a group, earn far less than men.

More black women should pursue training and jobs in occupations that women have not worked in traditionally. Among these non-traditional jobs are architects, engineers, electricians, radio and TV repairers, security guards, aircraft mechanics, physicians, and plumbers. College graduates in science and mathematics are finding jobs more readily than those with majors in education and humanities. Black men should also consider the possibility of owning a business, which should be made easier by recent government moves to expand opportunities for women to acquire loans to start a business and to gain access to government contracts.

Black women can improve their employment opportunities by having close contact with professional and trade organizations that provide listings of job opportunities. College graduates can find assistance in finding jobs from private and public employment agencies. Some sources of information and assistance are:

1) Occupational Outlook Handbook, which can be found in most libraries

2) A list of "Professional Women's Groups," available from the American Association of University Women, 2401 Virginia Ave., N.W., Washington, D.C. 20037, (50¢)

3) Minority Women Employment Program, Women's Employment Division of R-T-F, Inc., 148 International Blvd., Suite 403, Atlanta, Georgia 30303

4) Local chapters of the National Urban League

5) The National Association of Negro Business and Professional Women's Clubs, 1806 New Hampshire Ave.,N.W., Washington, D.C. 20009

6) The Black Professional Women's Network, 515 Madison Ave., New York, 10022 .

Adapted with permission from: The Black Collegian, April/May, 1980 Vol. 10, No. 5, pp. 96-99.

EDUCATION/WORK

Adapted from: "Role Transitions in Early Adulthood: Orientations of Young Black Women "

by

Eleanor Engram

The purpose of this paper is to compare the planned and actual early adult roles of young black and white women. These women were still in school and unmarried when first contacted and out of school when contacted about three years later. Historically, several groups of women such as the poor, black, and the widowed have had to be employed. Traditionally, however, society has generally supported the notion that women should work at home as homemakers.

Racial discrimination in America has made traditional sex roles for men and women irrelevant to the black experience. The fact that the number of black males in the labor force has been kept down has made the participation of black women in the labor market essential to the economic survival of black families. Black women have historically combined the roles of homemaker and worker in the labor market.

The first step in this study was to look at the planned adult roles of young women. The question was asked, "What do women of each racial group plan to do when they finish school?" Then a comparison was made of the plans of black and white women to see if they differed.

The second step was to look at the actual roles young women assumed after school was completed. The question was asked, "Regardless of original plans, what were the actual roles of young women when they had finished school?" It was expected that actual roles would differ for black and white women, since black women historically have been more likely to be employed than have white women.

In this study it was found that when compared to white women, black women with similar social and economic backgrounds, whether lower or middle class, were equally likely to become involved in several roles. This suggests that black women, as they enter young adulthood, do not show stronger motivations to be in careers or weaker motivations to become homemakers when compared to white women.

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EDUCATION/WORK

Adapted from: "A Consideration of Race in Efforts to End Sex Bias"

by

Janice P. Gump and Wendell L. Rivers

The purpose of this paper is to examine occupational and educational issues relevant to black women through a review of the findings of different studies concerning these issues. When proportionally compared to white women, black women have made greater gains in becoming professionals and managers, and in the area of technical training. (From 1.5% in 1910 to 10% in 1970 for black women. For white women from 11.6% to 15.5% in the same period.) In the same comparative way, several studies found that blacks had higher educational and occupational expectations than whites.

As related to career expectations and preferences, differences between black and white women have been found in the desire for employment, realistic employment expectations and planned periods of employment. The proportion of black women who wished to combine full-time employment with the more traditional roles of wife and mother was approximately twice that of white women. The differences in employment preference and expectation for employment between black and white women was not simply the result of a greater desire to work on the part of black women. A higher percentage of white women than black women wanted and expected to be absent from the labor market while they had children. No difference was found between blacks and whites in the number of children they desired.

As related to occupational choice within the professions, black women were concentrated in fewer professions than were black men, white women, or white men. In addition, their employment was restricted to a smaller number of different types of occupations. The occupations they held were traditionally more feminine than those of other groups.

The high expectations for work held by black women was not so much the result of a need to achieve as from a sense of responsibility. Black women were more likely than white women to support the position that a woman's identity was derived mainly from marriage, that a mother with children should remain in the home, and that a woman should be submissive in relation to men. However, the black women's belief in the importance of maximizing their own potential was equal to that of the white women. Differences were found between the two races in their approval of the traditional feminine role with white women being more progressive in their view.

In summary, black women, when compared to white women:
1) have made greater gains in becoming professional, managers and in the area of technical training; 2) are different in their career expectations and preferences; 3) are concentrated in fewer and traditionally more feminine occupations; and 4) are more supportive of the traditional feminine role.

Adapted from: Issues of Sex Bias and Sex Fairness in Career Interest Measurement, Washington, D.C.: U.S. Gov. Printing Office, 1975, Pages 123-138.

EDUCATION/WORK

Adapted from: "The Roles of Black and White Women"
by
Charles B. Swain with P. Hollander

There is a great difference between the roles of the typical black American woman and the typical white American woman. From slavery to the present the average black woman has been forced to work due to economic structure. Western man has tried to keep his women under control by preventing them from engaging in most types of profitable work, using Christianity and chivalry to keep women in their place. Slave women, on the other hand, were made to do all types of hard labor that white women were supposed to be too delicate and feminine to do.

After slavery white men made it extremely difficult for black men to earn a decent wage or own profitable businesses. Therefore it was necessary for black women to work so that the family could survive.

Although many white women worked hard in their homes and rural women often helped work their family's farm land, no personal economic gain resulted from their work. Poor white women who worked hard to support their families shared some of the black woman's experiences, but always aspired to a time when they or their daughters would have servants and modern appliances and would not have to work. Even middle and upper class black women generally continue to work, however, "in the arts, in education, in Church work, as professionals, and as political forces."

The Women's Suffrage Movement was a direct outgrowth of the anti-slavery movement. Well-to-do white women, who engaged in charitable work were drawn to the cause of the slaves. "Not only were the women exposed to political activity and procedures in the abolition movement but they also met and worked with black women." From this contact their ideas of what a woman could do were expanded and they became more aware of what white men were denying them.

The feminist movement of today has helped white women move into the work force and away from their traditional role as housewives. At the same time the traditional role for the black woman as a member of the work force and provider to her family has been undermined by welfare laws, high unemployment, and inadequate child care and job-training programs. A "new housewife" provided for by the welfare office has been created.

Black women have also been damaged by the Moynihan Report which promoted the idea that black women, by their strength, were keeping black men from realizing their full potential as men. Although rejected by many blacks, this idea was accepted by enough black men and women to create a new suppression of black women that closely resembled the condition of white women before they became "liberated."

It was a reaction to being forced into a role of submission in the Student Non-violent Coordinating Committee by a small group of black women that actually started the current Women's Liberation Movement. Though black women have not been involved in many of the public activities of this movement, they are "represented in the demand for better jobs, for day-care centers, for adequate education, for equal pay, and for access to high paying jobs formerly reserved for men."

Adapted with permission from: The Black Collegian, April/May, 1980 Vol. 10, No. 5, pp. 62-71.

PERSONAL

Adapted from: "Fannie Lou Hamer"

by
George Sewell

Fannie Lou Townsend Hamer was the youngest of her sharecropper parents' twenty children. As a child Fannie Lou could not understand why everyone was not white, with plenty of food and clothes, big houses, never having to work or do much of anything. When she approached her mother, Fannie Lou was strongly reminded, "There's nothin' wrong wid you bein' Black chile. God made you Black. Respect yo'self." Fannie Lou left school at age 12, just being able to read and write.

Fannie Lou remembered that her mother often came in from the fields wearing patched clothes, too tired to walk. But, the child knew her mother was doing it for family survival. Once, her father bought three mules, two cows, wagons, cultivators and other farm equipment and rented some land because that would afford him a measure of independence. But success eluded the Townsends. Someone determined that they were getting too "uppity" and poisoned the animals drinking water.

These and other atrocities perpetrated by poor whites, she reports, "would make me sick in the pit of my stomach and year after year every time something would happen it would make me more and more aware of what had to be done in Mississippi." She discovered that there were many things "dead wrong" with the lives of Blacks and whites in Mississippi. "I used to think... let me have a chance, and whatever this is... I'm gonna do somethin' about it."

At age 24, in the early '40's, Fannie Lou Townsend married Perry Hamer. She secured a job as a sharecropper and timekeeper on a plantation from which she had previously been fired. She held that job satisfactorily for eighteen years.

In August 1962, James Bevel of SCLC and James Forman, SNCC, and others appeared at a mass meeting in a Ruleville Church. Their emphasis was on voter registration. That was Mrs. Hamer's initial experience with the Civil Rights Movement. The pitch of the speeches stirred something within her. She and seventeen others signed up to go to the Sunflower County Courthouse to try to register. Mrs. Hamer became the group's leader.

Upon arrival at the courthouse, on August 31, 1962, police and other curious whites wandered around the bus, casting offensive eyes as the occupants dismounted. At the desk inside, the clerk growled, "What do you nigras want?" Mrs. Hamer advised that they were there to try to register to vote. They were told to go outside and return two at a time. Meanwhile, white males wearing boots and carrying rifles sauntered in and out of the courthouse, saying nothing but divulging ominous glances.

Back home, the landowner himself confronted her with "Fannie, we're not ready for that in Mississippi. You'll have to go back there and withdraw that thing, or you'll have to leave." That night Fannie Lou Hamer left her home to stay with friends. Ten days later sixteen bullets were fired into the friend's home and two local young Black girls, too young to vote, were shot by snipers.

The landlord refused to pay Mrs. Hamer's daughters their regular earnings, fired her husband and took the family automobile, claiming they owed $300 on it. Undaunted, the Hamer's reestablished their home in Ruleville, where they continued to be threatened by local officials.

January 1963, after passing the literacy test required for voter registration she became an active worker in the Movement. She solicited names for petition to obtain federal commodities for needy families, and attended various SCLC/SNCC workshops. As a field secretary for SNCC she worked with voter registration and helped to formulate welfare programs.

In June, 1963, upon returning from a workshop in South Carolina, Mrs. Hamer was met with the full fury she had lived in the shadow of since her initial registration attempt. She was jailed, beaten, cursed, kicked and violently assaulted.

Finally, when James Bevel and Andrew Young of SCLC managed to have her released, Mrs. Hamer stated, "Every day of my life I pay with the misery of that beatin'. While in that jail, Medgar Evers was killed, and one night they offered to let us go, just so they could kill us and say we was trying to escape. I told 'em they'd have to kill me in my cell."

Mrs. Hamer tried to work in the regular Mississippi Democratic Party, but to no avail. After she attended a precinct meeting in Ruleville, her husband was fired the following day from his new job. Determined to be a part of the body politic, Mrs. Hamer and her fellows decided to establish a political party open to everyone. They called it the Mississippi Freedom Democratic Party.

In June 1964, Mrs. Hamer, vice chairman of the Mississippi delegation to the Democratic National Convention told her agonizing version of the Mississippi Story, before national television. "You see," she said, "this is not Mississippi's problem, it is America's problem." Though they lost their efforts to be seated this time, they were successful at the 1968 Democratic Convention.

Fannie Lou Hamer succumbed Monday, March 14, to the ravages of diabetes, heart trouble and cancer. Hundreds of Black and white mourners came to tiny Ruleville to pay final respects to the gallant gladiator for human freedom. Among them, U.S. Ambassador Andrew Young, Stokely Carmichael, Ralph Abernathy, Dick Gregory and others. Ironically, perhaps, the Mississippi House of Representatives passed a formal resolution praising Mrs. Hamer.

But, possibly nothing is more poignant than the citation by Morehouse College:

"Fannie Lou Hamer, you have little formal education and your speech is full of errors in grammar and diction; but you tell your story with a passionate power that is intensified by pain, and you are a natural leader with the capacity to guide and inspire your fellow sufferers. You also have the ability to awaken in your oppressed country-men your own unquenchable yearning for freedom and equality. We pay tribute to you for your noble example of Black womanhood, for your strong defense of human dignity, and for your fearless promotion of civil rights in your native state of Mississippi."

Adapted with permission from: The Black Collegian, May/June 1978, Vol. 8 pp. 18,19.

PERSONAL

Adapted From: "Glorious Old Mother: Sojourner Truth"
by
Elizabeth F. Chittenden

Born a slave around 1797 in Eastern New York, Sojourner Truth lived almost one hundred years and was active for much of her life in the movements for abolishing slavery and for increasing the rights of women. Her name at birth was Isabella or Bell. "She had no surname, for both her parents were slaves and her father had refused to take his master's name." While in her early thirties she adopted the name, Van Wagener, of a Quaker family who gave her refuge when she fled slavery after being owned by several different masters, many of them Dutch. The Quakers also helped her get back one of her sons who had been illegally sold to a slave-master outside of New York.

By 1828 emancipation was granted to all New York slaves and Isabella moved to New York City with two of the five children she had given birth to in slavery. She came into contact with some fanatical Christians and quickly "Christ's message of love and the war cry of freedom became one to her." After her children grew up and moved away from home "she threw herself wholly into social reform and antislavery work."

At the age of 46 Isabella had a vision in which she was told to take the name Sojourner Truth and go about God's work. She began by walking through Long Island and Connecticut, with little money and few possessions, "telling God's truth: 'God is loving and good; we must love each other!'" The more she preached, the greater grew her feelings against slavery, which she expressed very effectively in all types of gatherings. She became the first black woman to lecture against slavery and the only abolitionist to draw special attention to the outrages against black womanhood on the plantation.

Though illiterate all her life, Sojourner Truth obtained a wide knowledge of the Bible and publicly challenged those against abolition and women's rights with very dramatic speeches filled with common sense. She was so strong in this way that people tried to undermine her by circulating rumors that this deep voiced woman was actually a man.

On one occasion, some audience members at a Kansas anti-slavery meeting challenged her to prove that she was a woman and she ripped open her dress and showed her breasts in response. She suffered insult and abuse in the North as well as the South. "She was clubbed in Kansas and mobbed in Missouri. One leg was so badly bruised that it ulcerated and never completely healed. She had to carry a cane for the rest of her life."

Sojourner Truth received recognition from white leaders of her day such as Abraham Lincoln and Harriet Beecher Stowe. She demanded her rights and was responsible for getting a law passed in New York giving blacks equal street car privileges with whites. She was appointed as a counselor to newly freed blacks and conceived the idea of a separate Negro state.

"To the end of her long life...this woman believed that she was sent by God to bring about changes. Whether it was to spread the love of God, to further black and white women's equality with men, to force recognition of her own people's rights to just treatment, she never failed to act."

Adapted with permission from: The Black Collegian, May/June 1978, Vol. 8, pp. 14-15.

PERSONAL

Adapted from: "NAACP, SCLC, SNCC, Ella Baker Got Them Moving"

by

Ellen Cantarow and Susan Gushee O'Malley

"Ella Baker is a behind-the-scenes activist; one of the great organizers of the past 50 years. She was born in Norfolk, Virginia, and grew up in rural North Carolina where she received her formal education, graduating from Shaw University in Raleigh. She had scarcely emerged from Shaw and moved to New York City when the 'crash' hit." She helped organize the Young Negroes' Cooperative in 1932 and did some writing and gave talks on consumer awareness, helping people get more with the little money that they had. Also in her early years in New York she attended numerous discussions, exposing herself to the wide variety of radical thought being generated at that time.

In the early thirties she began working with the NAACP, work which continued for 20 years. She helped in fund-raising and membership drives throughout the U.S. for this organization. In her work she emphasized relating to people on their own terms and placing value on what each person had to offer, regardless of their educational or income level.

In 1958, she was asked by Rev. Martin Luther King to set up the national office of the Southern Christian Leadership Conference, his new organization. "Two years later she became deeply involved with the student-led sit-in movement, which began when four black college freshmen sat down at a 'whites only' lunch counter in Greensboro, North Carolina. It was in this movement that the idea of grass-roots revolution was reborn. And this is where Ella Baker cast her lot." Spontaneous sit-ins were occuring throughout the South, but there was no communication between the different groups, so Ella Baker organized a conference for the students who were sitting-in. Whereas she felt strongly that the students should make their own decisions rather than being led by adults, it became apparent to her that the SCLC wanted to control the student group. Ella Baker, outraged, left SCLC and helped to found the Student Nonviolent Coordinating Committee (SNCC) which became active in voter registration.

Since the sixties, Ella Baker has remained active as an adviser to groups working for social change and hopes that there will be a continuous effort toward curing some of the problems of this society.

Adapted with permission from: MS Magazine, June 1980,
Vol. 8, No. 12, pp. 56-58, 79-82.

APPENDIX B: RESOURCES

This is a suggested listing of resources for facilitators and participants. The list includes readings on the facilitating process as well as on sex-role and identity topics for women in general and for black women in particular.

Reading resources may be recommended, at the workshop leader's discretion, as outside reading or may be adapted as participant readings for inclusion in the workshop. Reading materials related to the black woman's roles and relationships are indicated by an asterisk.

Workshop facilitators are encouraged to develop a resource list for participants. In addition to reading materials this listing should include other materials, local organizations, institutions, agencies, programs or workshops concerned with women's issues. Facilitators are also encouraged to consider other materials produced under the Women's Educational Equity Act Program for which a descriptive catalog is available from the Education Development Center, 55 Chapel Street, Newton, Massachusetts, 02160.

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